

De 53 a 19
2

A cōpa-
rison betwene
the Olde lea-
ryng & the
newe.

Translated out
of latyn into Englysh
by **Wylliam**
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1538

Regius (H)
R

The contentes of thys boke.

Of the sacramentes.	Of fastynge.
Of penaunce.	Of the difference of
Of confession.	dayes.
Of satisfaccion.	Of prayer.
Of fre wyll.	Of vowes.
Of fayth and workes	Of counseils.
Of merites.	Of matrimony.
Of synne.	Of byshoppes.
Of the worshippynge	Of ceremonies.
of sayntes.	Of mans tradicions
Of the supper of the	Of counceils & lawes
LORDE.	made by a multitude
Of the choyse of mea	of byshoppes gathe
tes.	red together.

To the reader.

Some ther be that do desyre
All that is newe, and euer do crye
The olde is better, awaye wpyth the new
Because it is false, and the olde is true:
Let them thys boke reade and beholde
ffor it preferreth & learnynge most olde.



Unto the reader.

Urbanus Regius to a certayne
frende of hys, wytheth CHRIST oure
ryghteousnesse.



Whan our Sauoure in þe fyrst
of Marke hadde cast out of a
man an vncleane sprete, the
Jewes were astonnyed, say-
enge: What new learnynge
is thys? It was thought nem
to those wretches for lacke of knowlege of þe
scripture: whyche of all thynges was oldeste,
that is to saye, the Gospel, the whyche was
lōge tofore promysed by the prophetes in the
scripture, of the sonne of God Jesu Christe.
The same thyng was sayd to Paule, whan
he preached Christ at Athene: they toke hym
and led hym to Marcus screte, sayenge: Maye
we not knowe what new learnynge thys is,
that ye teache? for ye brynge into oure eares
new thynges. Was the teachynge of the A-
postles (I praye you) straughte wape newe,
because it was thoughte newe to the proude
Gentyles, swellynge and bounde wyth theyr
earnall and fleschly wysdome? Euen suche
lyke thynges in these letter dayes, do they al
suffer; whych teach purely the Gospel of the

A. n.

gra.

To the reader.

gracious fauour and glory of God. Whiche
do not abuse the worde of the everlastynge
truth for auantage: but as it were of synce-
renesse, but as it were of God, so speake we
by Christe in the syght of God. This is the
newe doctrine (saye our aduersaries) lately
deuyfed & fornyshed in the shoppes or worke-
houses of heretikes. Let vs abyde styl in our
olde fapth. Let the holynesse of the fathers,
the authorite of the councels, the consente of
the longe tyme and so many ages, holde vs
in the wayes of our fathers. Let þ heretikes
go and shake theyr eares, wpth theyr newe
learnynge, whych spronge and rose vp of late.
Those thynges whiche we teach, came not
all from Christe and the Apostles by wy-
tyng, neuerthelesse they came by a fapthful
reuelacion, and shewynge vnto vs. To whō
I wyl answer none otherwyse than Christe
answered the Saduces: Ye erre (sayeth he)
and are ignoraunte in the scripture. And
wolde to God that I myghte purchase and
obtaine so much equyte of a bapulesse kynd
of men, as one heythē man sheweth vnto an
other: that is, yf they wolde fyrste heare the
cause or matter, and than afterwarde (yf it
please them) condempne hym that is accused.
Dowe they condempne innocentes wpythout
on þ

To the reader. *Exe. 1. 3. 1. 1. 1.*

ony hearpunge of thyr cause. And they crye
vnto vs whypche defende the worde of God,
wth nothyng but gallows, ropes, and fyre,
not wptsaupnge vs the leest corner of the ca-
tholyke church. In so muche that I wonder
of what spere they be. For that gentle and
pleasunt spere of Christ, the whypche fedeth
the mysticall body, seeketh for the health, and
not for the destruction of them that erre.
Charite the frute of the holy gaoste (as the
Apostell sayeth) doth thynke none euell, but
is glad and reioyeth wth the trueth, bele-
ueth all thynges, trusteth all thynges. *1. cor. 13.* Su-
rely they that set asyde the blynde iudge-
mente of the affeccion, and loke earnest-
ly vppon the matter, iudge othertwys of
vs: For the olde auncient fathers dyd neuer
knowe or heare tell, of the moost parte of
thosethynges whypche oure condemners do
teache: than ye maye be sure that they: lear-
nyng oughte not to be rekened for olde lear-
nyng and Apostollicall. Farthermore not
euery thyng that the olde fathers wrote sa-
uoureth of the spicerenesse and purenesse of
the spere of the Apostles. Certayne thyng-
ges whypche were deuised wthin these foure *cccc*
hundred yeres, yet rather euen of late
haue bene receaued by and by of them, as
A.iii. soone

Unto the reader.

soone as they were made, namely thys is
theyr learnynge and so olde that they desyre
for thys, that the Gospell almost shulde be
cast away, and counted as a new teachynge
and learnynge. Therfore I wolde that they
shulde knowe and vnderstande that we do
teache and preache the olde and the true
heauenly doctrine of the sprete: that is the
gospell of God. The greate mystery of holpe-
nesse and godlynesse that God was declared
in the fleshe, was iustified in sprete, sene of
the angels, preached to the Gentyles, that
confidence was geuen to hym in the worlde,
and was receaued into glorie. What saie pou,
he these newes: God dyd predestinate vs
that he myght chose & purchase vs to be hys
sonnes, by Christ Iesus in hys owne selfe, ac-
cordinge to the pleasure of hys wyll, that the
glory of the grace of God myght be praised,
where by he made vs welbeloued, thowhe
hys welbeloued, by whom we haue redemc-
tion thowhe hys bloude, forgeuenesse of syn-
nes accordynge to the ryches of hys grace:
Thys was & fathers counsell vpon vs, before
the begynnynge of & worlde, that he shuld saue
vs, and call vs wth an holy vocacion, not
accordynge to our workes, but accordynge to
hys purpose and grace, whiche is geuen vnto
to

Unto the reader.

to vs thowme Jesus Christ before the euer-
lastyng times, but it is opened and declared
nowe, by þ appearing of our saueour Christ,
whiche put death awaye and hath thowme
the gospel brought forth the lyfe into lyght
and mortalltye. The which thyng seying that
it was promysed so longe ago by the prophe-
tes at the cōmaundement of the holy goost:
and nowe published thowme all the coastes
of the world, howe darre they for shame call
it newe learnynge? Ceasse you wycked men
and staunche your blasphemys, geue glory
and prayse wpyth vs vnto God: and embrace
and loue (as ye ought to do) the mysteries of
the truthe wpyth deuoute myndes, lest ye be
indurate and made harde harted of God,
wpyth the reprobate and castaways: þ which
beleue not the truthe, but alowe vncyghte-
ousnesse. The are is layed at the roote of *Lucyng*
the trees. Wherefore I doyng the offyce of
a chrysten brother, haue made a comparyson
betwene the newe learnynge and the olde,
whereby deare brother thou mayest easely
knowe whether we are called worthy or
vnworthy the preachers of the newe lear-
nyng. For so dyd they call vs of late, scor-
nyng and of a cōtempt, and you despyed of
A. iii.

Of sacramentes.

me to knowe what I thought beste to answere to these bzapnesse and madde fellows. The whyche thynge I saye that it can not be expressed in an epistle, I thoughte it beste to bestowe a fewe houres in this matter, in these dayes called fastyngam, in latyn carnis priuim, whych hath the name of the takynge awaye of flesh. In the whych dayes after y manner of the Gentyles and hepythen men, they vse vncomly playes & games. Take in good worth the labour of your frende. Fare ye wel and praye to God for me a sinner.

¶ Of the sacramētes. The new learnynge.

It is ynough and sufficient to receaue the sacramētes effectually and wpyth frute to haue no stoppe nor let of deadly synne: And ther is not requyred in a man a good motion wpythin hym whych receaueth the, where by of a cōgruence or worthynesse he maye deserue grace: for the sacramentes bypnye grace wpyth them of the worke that is wroughte by them, or by the worke it selfe: that is to saye, by cause y worke is shewed and ministred as a spgne of a sacrament. This sayeth the mayster of sentence, in the.iiii. boke in the fyrst distinction. By the doctours.

The

Of penauunce.

¶ The olde learnynge
The Gospel wytnesseth that we be saued
not by an holy spgne, but thzowē fayth. Ge.
xv. Abrahā gaue credence and beleued God,
and that was rekened to hym for ryghteous-
nesse. Rom. iiii. and. x. Yf a mā beleue frō the
harte he shalbe made ryghteous. He sayeth
not: that with þ body an holy signe is takē vñ
to ryghteousnesse. Also Abacuc. ii. and Rom. i.
The iuste shall lyue by hys faythe. He sayeth
not: he shall lyue by the sacramentes. It fol-
loweth therfore after the olde learnynge, that
fayth is necessary to be had in hym that re-
ceaueth the sacramentes wpyth frute.

¶ Of penauunce.

The new learnynge.

A mans wyll onely naturally (doynge that
lyeth in hym) maye dispose it selfe to the re-
ceauynge of grace, by an acte confirmable
vnto ryght reason, þ whiche is morally good.
Also a mans wyll in puttynge away a stoppe
or let, that is, the purpose of deadly synne, of
a good motion drawen out of fre wyll, maye
deserue the fyrste grace of a congruence. In
the secōde boke of þ mayster of sentence the
xv. distinction. What meaneth thys lear-

A. v.

nyng

Of penaunce

nyngels, but that (as Delagius sayeth) the begynnynge of our iustificaciō cometh of our selues, and the ende of makynge perfecte cometh of God. Then myght a man by hys owne strength begyn penaunce, whiche they call contricion: as though the begynnynge of it were in vs. Thys learnynge maketh p-pocrytes, and mapnteyneth the pryde of the olde man.

The olde learnynge.

In the tenth chap. of zachary it is wyrtten. I wyl conuerte the because I wyl haue mercy vpon them. Ter. no. ii. v. Conuerte vs LORDS to y, and we shalbe conuerted. Iho. xv. Wythout me ye can do nothyng. Philip pens. ii. God worketh the wyl. ii. Cozinth. the iii. Chapter. Euery good thought is of God. Roma. xi. Yf it be of workes, then is it not of grace. ii. Timothe the. iii. chapter. Yf God at any tyme wyl geue them repentance. &c. Therfore after the olde learnynge repetaunce is the gyfte of God, the whiche grace that iustifyeth, worketh, and not the power whiche draweth out fre wyl. Before the tyme that a man haue grace, nother his thought nor hys wyl is good: nother hath he any good worke but all is syn: for as the tre is, such is the frut. The persone is a synner, & also fleshe: then, what

repetaunce y gyft of god

Of confession.

What other thyng can it sauoure, wpll, and
wylle but fleshy thynges. This doctrine
maketh man lowly and begeth downe the
pype and arrogancy of the olde Adam.

¶ Of confession. The new learnynge.
Who so euer cometh to the yeares of dis
cretion, at the least once in the yere, he is
bounde to confesse all his synnes, bothe open
and secreete: wpyth all theyr circumstaunces
to his curate, or els he is not a christen man
And the bysshop hath authorite, to reserue &
kepe onely to hymselfe the forgiuenesse of
certayn synnes: by the reason of theyr greate
enormyte & whyche a simple preit can not as
soyle, but in the poynt of death, so do the new
fellows saye. As in the canon lawe, Capite,
Omnia utriusq; sexus. &c. and the Wynter of
sentence about the. xviij. distinction.

¶ The olde learnynge.
In the. xxxi. Psalme: I haue sayde I wpll
confesse agaynst me myne vnyghteousnesse
to þe LORD, & thou hast forgiuen me & vngod
lynnesse of my synne. Beholde, the Prophete
doth confesse hym vnto þe LORD: & he getteth
forgiuenesse of al his synnes. Lu. xliiij. þe pub
lican sayeth: be mercifull to me a synner, & he
goeth home iustified into his house. Where
is here any rehearsynge, of circūstaunces, & of
hynde

Byddes synnes in the prestes eare? Luke. vii.
 the synfull woman speaketh nothyng, but
 wepeth and salueth lowly downe at the fete
 of Iesus, and she had by and by forgiveness
 of hyr synnes, as he had sayd vnto her: Depart
 in peace. Mathew the. iii. Jerusalem and all
 Jewry and all the contry nexte to the flode
 Jordane, goeth forth to Ihon, and they con-
 fesse theyr synnes: namely in a generall con-
 fession. For they graunted themselves to
 be synners: in as much as they axed bap-
 tisme, a signe of repentaunce, yet for all that
 ye heare of no rehearfall of synnes. We
 reade in the actes that the same thyng was
 done at Ephesus, at the preachyng of the
 Apostell: yet for all that we se in no place
 these wordes: a peculpar or proper preste, all
 byd synnes, all circumstaunces, and suche o-
 ther. In the fyrste of Ihon the fyrste Chapter
 we haue a confession, whiche is of goddes
 lawe, by the whiche we confesse oure fautes
 lowly to God the knower of mans hartes: &
 he is saythfull and ryghteous to forgue vs
 them. For he geweth grace to lowly persons,
 and resysteth proude men. i. Pet. v. Where as
 true penance is, truly there is also confession,
 as the true frute of penance. We do not vt-
 terly forsake auricular or eare confession, but
 the

Of confession.

the addicions of mans traditions are parted
 & sondered fro wholsom doctrine, as chaffe
 is fro the corne. It is an wholsome doctryne
 and accordyng to Goddes lawe, to requyre
 the lawe of the mouth of a preste, & to learne
 of the bpshopp & wape of the Lorde. Malac
 ii. Agge. ii. i. Timo. iii. Titum. i. Therefore
 I wolde not that þ order of the church shuld
 be broken, whych is. i. Loxin. xii where the A
 postell after that he had made mencion of
 the mysticall body, sheweth that Christe see
 in the church or congregacion, fyrst Apost
 les, the Prophetes or preachers, thyrde tea
 chers. Why shulde teachers be in þ church
 Namely, for thys entent, that they haupnge
 the fashon and the forme of wholsome wor
 des shulde teache the church those thynges
 whych be necessary for mans saluacion: and
 resyste wth the swearde of the sprete, the
 enemyes of the fapth and all vngodlynesse
 and that they myght preache the worde both
 openly and pruely, that they be feruent in
 season and out of season, that they rebuke
 reproue, and exorte wth al gentelnesse and
 learyng. ii. Timo. ti. Let them knowe the
 face and countenaunce of theyr flocke, and to
 be shorte, let them be ful of those vertues, the
 whych God requyret, Ezech. xxxiii. of the
 watchme

*Diliget agnosce vinu pecoris tui: & agnosce
 consider. a: par. jo vi. D.*

watchme or overseers of the house of Israel
 Yf we perceave not and be ignorant in any
 thyng that pertaineth unto a christians mans
 luyng, and it is not playnly taught in the
 open sermon, we muste go to the curate, to
 heare of hys mouth the iudgements and
 testimonies of **2 COR. 13.** Yf any doute arise
 in our consciences, whom ought we rather
 to go to, and are counsell, then of the herder
 man of our soules. If further more when we
 be savnteharted, or have no courage and are
 vexed wth temptacions: we may not despise
 the remedy that God ordeined. Thou haste
 Gods worde. **Math. xviii.** Where as thou
 art. **ec.** And **Ihon. xi.** Whose synne ye shall
 remyt. **ec.** Whom wolde not these fatherly
 promyses prouoke and alure to confession
 where as the conscience is lyfted up and sta
 blyshed: not by mans worde, but by Goddes
 worde, spoken by mans mouth. But these be
 mans addicions to bynde a mans conscience
 wth a lawe, and to compell hym to confesse
 all hys synnes wth all theyr circumstaunces
 at a certayne tyme, to hys owne preste or
 curate whatsoeuer he be: where by mens co
 sciences be marked wth an whote yron.
 For he that is not confessed after the mar
 ner that is prescribed in the confessionalles,
 ether

with curial **Of confession.** *is not in the*

ether by the reason of ignorance, or of a
scaple memory or shamesfastnes (ye though
he be ashamed and repent hym of hys euil
lyfe wth all hys harte :) yet for all that as
longe as he lyueth he beareth aboute wth
hym an unquiet conscience, and full of dis-
payre. And yf a man take a lytel diligence,
or haue a good memory, or wyte hys synnes
in a pece of paper, and so cōfesse & poure out
into a frears eare, that can not well heare
all the fylthyneſſe of hys vncleane lyuynge,
good **LORD** & howe gladd is he? not only
he hath satisfied the lawe: but because also
that he hath taken of hys shulders a burthen
heuyer then Aetna, the hell that alwayes
burneth. Then as who saie, he hath de-
serued forgeueneſſe of hys synnes wth this
troublesome worke, he stādeth in hys owne
conceite, whiche wolde haue dyspayred, yf
he had not rehearsed hys synnes after this
maner. Let the bysshoppes appoynt lear-
ned men to heare confessions, and not block
heades: and then the people shall come to
the prestes by heapes and swarmes. The
whiche thynge the whyle they do it not, let
them blame them selues, and not vs, yf the
people sette lytle by theyr curates. **ffar**
thermoze as concernynge the reseruyng
and

the Answer in **Of confession**

and keepinge behynde of certayne causes & chaunces, let the heade rulers in the church tel a cause why they do differ and abhorre so greatly the Apostles rites and teachynges. A prest, or an Elder, & a byshop wyth Paule, be all one. The scripture maketh no such difference, of ministers, in the labour of the gospel. Whan **Y^e LORD** sent forth hys disciples into the world, he gaue them lyke power, sayenge: Go into all the world and preach the gospell to euery creature: he that shall beleue and be baptysed, shalbe saued. Marke. xvi. Ihon. xx. he sayeth vnto them: Take ye the holy goost, and whosoever synnes ye forgeue, they shalbe forgiven. Where is here ony difference betwene a byshop and a simple prest? Is it harde to knowe what thys be to sape: Whose synnes ye remyt, they shalbe remyted? Thys is the doctrine of **Christe** and hys Apostles.

Of satisfaction.

The new learynge.

A certayn satisfaction is to be entoynd to hym that is confessed for hys synnes that be paste, accordyng to the quantite or qualite of the synnes, that he maye content and satisfye the ryghteousnesse of **God**. Thys hath the. xvi. and. xviii. distinction of the fourthe booke

Of Satisfaction.

booke of the Gospell of offence. By this doctrine the grace of Christes redemption is darkened, ouershadowed, & defaced, and mans works enhaunced, to the mooste hye injury of Christes passion.

¶ The olde leathynge. I 340 dardos
Esay the. lxxiij. Chapter. he is broken for
oure wyckednes. The father hath layed
on his necke all our iniquities and wycked-
nesses. I haue smytten him for the myschese
of my people. Here thou mayest se þe Chyiste
byd satisfaccio for the synnes of all þe world.
Also. i. Pet. ii. he bare our synnes in his bo-
dy, on the crosse, that we shulde be deliuered
from synne, & shulde lyue in ryghteousnesse,
by whose strepes we are healed. Also in the
fyrst Epistle to the Corinthians the. i. chap.
Chyiste is our ryghteousnesse and redemp-
cion. Joh. in the. x. Chapter: Chyist spent his
lyfe for his shepe. Rom. v. We be brought in
fauoure with the father, by þe death of Chyist,
and not by oure satisfaccion. The same we
haue also Ephe. i. And Colosenses. i. and. ii.
Chyiste toke away þe oblygaciō of bandwry-
tyng, whiche was agaynst vs by þe decrees,
and he fastened it to the crosse. i. Joh. i. The
bloude of Chyiste clenseth and purgeth vs

23.1.

from

from all synne. He sayeth not our satisfaccions
doth poure vs. Now haue we proued by
these places that only þe death of Christ is a
full satisfaccyon for the synnes of al þe worlde,
and not our fylthye ryghteousnesse. Let vs
then call those scourges oz punyshementes
which our louyng father sendeth vs, oz we
take our selues (preuentyng þe hande of God)
correccyon, strokes and suche other names
as the scripture vseth. This worde satisfac-
cyon is a proude worde & hated to al christe-
nites that beare somtyme the soude of this
sapenge of S. Luke in the xii. Chap. When
we haue done all thynges which be coman-
ded vnto vs, yet we maye saye þe we be vn-
profytable seruauntes. Let claye & ashes be
ashamed of this proude worde satisfaccyon
for synne. Shame be vnto vs, & ryghteous-
nesse vnto God. Yf we with our workes &
correccyons do make amēdes oz satisfaccyon
for our synnes, then Christe dyed in vayne.
And by this doctrine the grace þe byngeth
vs in the fauour w God, is magnified by þe
bloude of Jesus, & māns worke is lytle set by,
so þe most worthy prayse of Christes passio.

Of fre wyll. The new learning.
A man hath fre wyll & choysse not onely
in the

Of fre wyll.

In the state of innocency, but also of his fall
and synne: And it is of so great vertue, that
the doyng that lyeth in hym, may remoue &
stoppe and hynderaunce of grace, & dispo-
se hymselfe to grace that iustifyeth. And lest a
carnall mā, proud enough of hymselfe, shuld
wante noryng: for his arrogancy, they
go aboute to strengthen and confirme this
doctrine with scriptures falsely understode
Ecclesiasticus in the .xv. (saye they) sayeth
and proueth fre wyll, where as God is sayd
to haue left a mā in the power of his owne
counsel, and to haue geuen hym commaun-
dementes & which (yf he do kepe) they shuld
kepe and saue him. And to this purpose they
swepe & gather together, what so euer lawe
or monition is any where in al scripture.
As who say we myght gather wel after this
maner: God hath commaunded that we
shuld do this, he hath appoynted the rebuci-
ons of lyfe, he threatneth payne to the that
breake them: ergo it is in oure power to do
that same: Nocepe well is is a sure argu-
ment: much lyke vnto this, the mayster byd-
deth & seruaunt go an hunderth myle on one
day: ergo he may go an hunderth myle on a
daye. Although I se many mē of grea re-
uerence almost promysing the helles & victary

Of freewyll.

in the defendyng of freewyll, w^{ch} thys shal
argmente. When in the mean season they
cōsider not how lytle thys doctryne maketh
foz þe gloz of Ch^{ist}, w^{ch} before all thyn-
ges oughte to be sought. Is it not a grete
shadder of the true learnyng, to teache af-
ter thys wyse: Grace geuen stely, o^r the ge-
nerall influence w^{ch} the vnderstandyng,
that vnderstandeth o^r directeth aright, and
the w^{ll} cōfirmably w^{ll}lyng, are ynough
to deserue the fyrst grace, whiche maketh a
man fyrste to come in fauoure? Who wolde
haue loked foz so muche lyfe & healeth in the
man that was left halfe dead of the theues,
Luc. x. that although he could not heale hym
selfe, yet he myghte go into the Boticarpes
shoppe, & buye no horse, myght shewe hym
grefe, & salues & paye foz the when he had
done? So to I am contente, let them teache
that iustificacō can not be by our strength,
without grace þe iustifyeth: yet they teache
that the begynnynge of penaunce is in vs,
when they geue vnto vs the preparyng vnto
to grace, doyng as much as lyeth in vs, that
we maye deserue of a synlynesse the fyrste
grace by a good motion drawen oute of the
freedome of the w^{ll}. Is not thys to geue the
fyrst good motiō to nature? For o^rther, they
that

Of freewyll.

that saye þat a man by hys naturall strengthe
maye fulfyll Gods commaundementes, as co-
cernynge þe substance of the acte, although
not accordynge to the intente of the commaun-
der, that is God. Yf that be true, it is in a
synners power to amende or to continue in
synne. Yf nature maye do somuche, what
nede haue we of grace? Whan simple men
heare those thynges, whan shall they at any
tyme learne Christe truly? whan wyl they
geue thanks for the unspeakable benefyte
of theyr redemption? A lytle thyng holoweth
me, but I laye on these teachers the sayenge
of S. Peter: They denye the Lord that
bought them; and they make merchandysse
of þe people of God, wth theyr sayed wor-
des. Whan byd Christe or the Apostles euer
speake after this maner: The meryte of ge-
nerence, the meryte of worthynesse, to do
that lyeth in hym; freewyll, the productive
vertue of freewyll. Thou Christen man fynde
these sayenges as the pestilente blaske of the
crasey serpente, wherewyth he maketh oure
nature (whiche is proude alreadye) to swell
agaynste God. Thou haste (good reader)
a tapste of the scolemens learnynge of fre-
ewyll, the whiche hangeth nothyng eage-
lyer. If it whan they be charged wth scryp-

Of fre wyll.

agias

much

ture, in despite of the Delagiars they hope
be thought fauourers of grace, somtyme ad-
mirable waspon preferring a spreyn
helpe of God, before mans wyll, both in wyl-
lynge and in workynge. And a lytell after,
they leape backe agayne to the excellen-
cyes of theyn nature, lest they shoulde be
thought to fauoure the Damnedes.

The olde learynge.

Romanos the .xiii. Chapter. What so e-
uer is not of sayth, that is synne. The that
good motion of fre wyll before grace that iu-
stifyeth to synne. Then what madnesse is it
to wyll, to deserue grace by synne? Or what
lyberte is it, whan a man can not do wel of
hymselfe but only euell? what healeth is that
to haue power to sal and not to synne of it
without the helpe of another? The .ii. to the
Lxxiii. the .iii. Chap. Our sufficiency or able-
nesse to do good is of God. Roma. iii. synne
justifyeth. Before sayth a man is a synner
and euell, then how can he haue a good mo-
tyon of hymselfe, whom sayth hath not stea-
red by? how can a thorne tre bynne for a
grape. Joh. viii. Every man that doth synne,
is the seruaunt of synne. ii. Petri. ii. A man
is brought in bondage vnto hym, of whome
he is

Of fre will. 2

b/9m

He is out of order. Eph. ii. By nature we be
 enyght of wrath. Ge. vi. We be flesh: Jo. iii.
 Excepte that we be borne agayne. i. Cor. ii.
 A carnall man perceiveth not those thynges
 whyche be of the spere of God: When
 howe can the servant of synne, the sonne of
 wrath, fleshe, a carnall man: before he be re-
 generate, haue meritt naturall power & good
 motions of himselfe? Can an euellre dyng
 forth good fruite? Excepte that we be rege-
 nerate wth the grace of Christe, & accor-
 dyng to the ymage of the earthy Adam we
 beare no good fruite. 2. Sepinge that the holy
 goost doth expressely and vehemently pro-
 noyce, that we be not only prone & ready to
 euell: but also euell in dede. farthermore
 2. Cor. x. maketh lawes, but before y thou
 dyng in this ecclesiast. Therefore we may: or
 els wherfore haue we so many preceptes &
 threatenynge. Learne of Paule Roma. the
 vii. Chap. that the lawe is the knowlege of
 synne and not the author of synne. The lawe is spirituall & we be carnall. Solde
 vnder synne, Rom. vii. Therefore thou must
 be spirituall that thou maye kepe the lawe,
 whych is not in thy power, but it is y grace
 of God: Wherfore thou maye learne of the
 lawe, to knowe thy myse, & whyche after
 W illi. thou

the cause why so many pap lawys a thre-
 to know our myse

Of freewyll.

Thou haste knowe, thou arte compelled to go
to this p^rfection and the fulfillynge
of the lawe. The lawe iustifyeth the not,
but it declareth to thy shame, howe farre
thou arte from the due cleanness of lyfe by
thynne owne fault. Therfore thou mayeste
not thynke thus wth thy selfe: I have a
good lawe, what nedeth more but my la-
boure and diligence. I knowe good, reason
w^{ll} tell me what is ryght, I w^{ll} laye to
my handes, and I w^{ll} be iustified by my
dedes, drawen oute and commaunded. Not
so ye wycked personnes, not so: heare and
take hede of the holy wordes of scripture, &
the proude pharisaicall sp^{re}te shall haue his
combe cut. The Israelites dyd caste in their
myndes whan the lawe was set forth that
they could do al thynges, lobyng on Moses
face whiche was couered: But it was sayde
vnto them Deuteronomi. the. v. Chapter.
Who can geue them such a mynde to feare
me, and to kepe my commaundementes?
Surely iustifyenge begynneth at feare and
loue. But ye se that they haue not the feare
of p^r LORD, nor such a mynde as cā do any
good of it selfe. Therfore in Deute. the. xxx.
chap sayeth Moses. The LORD shall cir-
cumsise thynne harte. & Ezechiel. xi. I w^{ll} take
away

away the stony hartes. & Iho the. vi. There
 cometh no man to me, excepte my father
 drawe hym. Wherefore ye hypocrites learne
 of the lawe your duetye, feblenesse and
 paynes, and when ye see Moses handes hea-
 up, flye to hym for succurre wth all your
 hartes. whiche Romane. viii. is descri-
 bed to be the fulfyller of the lawe. Math. xi.
Christe promysed reste of the soule to all the
 that be laden. For when we do the beste
 that lyeth in vs, we beyng euell trees,
 bringe forth euell frute, that is to saye, we
 synne. For suche as euery man is, suche
 thynges both he thynke, speake and worke.
 But we be fleshe, therfore we sauoure of
 fleshy thynges. Why do we not graunte it,
 saynt Augustine in the booke of true innocen-
 cy, that when a man lyueth after his owne
 waye not after God, he is lyke the deuill
 for an angell shulde not haue lyued after an
 angell, but after God, that he myght stonde
 in þe truthe. A man hath nought of him selfe,
 but lyeng and synne: but yf a man haue any
 truthe or ryghteousnesse, he hath it of the
 welle, whiche is Christe. And þe whiche we
 haue by Gods lyberalte, hangeth of Gods
 power, and not of our myght. Forst cōsider
 well the wordes of the holy gooste. Roma. x.

As v.

where

fler lauer flerly

Of freewyll.

where he calleth his owne & vessels of mercy, and Roma. viii. The children of God, be led by the sprete of god. Esay. xlii. I can be thou haste wroughte all our workes in vs. Therefore knowlege thyselfe & handy worke of & almyghty maker, ordeyned in Christ Iesu to brynge forth good workes, that he hath ordeyned (marke which he hath ordeyned) & we shuld worke in them. Ephes. ii. Therefore that thou consente to the inspiration of God, hast a good wyl, and workest wel, the grace of god worke th all these thynges in vs. Thou in dede consente, wylle, and workest; but God maketh the to consente, wylle, and worke, so that thys sayenge also may be alwayes iustly layd befo. e thyn eyes. What haste thou, that thou haste not receaved? If thou haste receaved it of other, why doste thou reioyce & boaste, as though thou haddest not receaved it? 1. Cor. in. iii. Not to vs, nor to x, not to vs, but to thy name geue prayse. Beholde nowe not thy freewyll, but bounde. But if the sonne despue the, then shalt thou be truly free. Joh. viii. For we be deliuered from synne by Christ, & we maye serue ryghteousnesse. Roma. vi.

Of fapth and workes.

The newe leauynge.

god maketh vs to consēt to wyl / a worke

Not

Of fapth and woikes.

Not onely fapth iustifyeth, for woikes iustifye also: & fapth may stande and be without good frutes and grace that iustifyeth, in hym that is a breaker of & commaundment of god. Therefore are ther two kyndes of ryghteousnesse necessary to saluation, that is to witte of fapth & woikes. The one without & other receypte a mā haue no tyme or leasure both noth save a man.

The olde learyng.

We suppose that a man is iustified by fapth without the dedes of the lawe. Ro. iii. pte the Apostell doth not doute or geisse (as some do vnderstonde hym amysse) for a trillie of & greke hath: We rehen or gather by reason: for The opulactus dothe reponde thys word a fapth syllogisme, as though by reasonyng he gathered thys saye sayde sayenge. Therefore woikes do not iustifye, but fapth. And this is not my dreame, but the most pure doctrine of a holy gost, in the e. iiii. to the Roma. Where as the Apostell reasonyng by scripture of Abrahā begynne iustified, most evidently proueth & fapth is reckoned to vs for ryghteousnes. Yf Abrahā (sayth he) was iustified by his woikes, he hath where vpon he may boast, but not before god.

Of sayth and woikes. 10

For what sayeth the scripture? Genesis. xii.
Abraham gave credite to God, and that was
reckened vnto hym for righteousnesse. And
in the ende of the fourth chapter he sayeth
That it was not written for hym onely, but
it was reckened to hym for righteousnesse,
but also for vs, to whome it shal be reckened.
Neither understandeth he here onely the ce-
rimonypall woikes of the lawe, but also of
the. x. commaundementes, the which is playne
Roma. iii. When he sayde that no man was
iustified by the woikes of the lawe, shortly
after he sayeth: For the knowlege of synne
is thow the lawe. The which clause doth
sufficiently shewe, of what woikes, of what
he speaketh. Yf it be so that oure woikes also
do iustifie, than Christ geueth but the halfe
of oure saluacion, and then how many sa-
uours shal ther be? Ther is onely but one
iustifier and saueroure, that is Christ: by
whome we be iustified frely, thow by his
grace. Roma. iii. Therefore woikes do not iu-
stifie, but sayth in Christ: not that sayth
schoolmen cal Incomis (that is a dead sayth)
but that true and liuing saythe, workinge
by charite. Gala. v. chap. I petyse as we be
iustified before god by sayth, the which is
true iustificacion: so before men (that is vs)

Of fapth and workes.

in the face) we be iustified by workes: that
is to saye we be knowen to be rightous by
the frute of good workes, of þ which thyng
the wordes of saynt James ought to be vn-
derstonde: so he þ wyl take well on Daules
disputacion of fapth and workes, shall easely
perceiue, why þ we saye that fapth alone
iustifyeth. For we sayne not with this word
alone, a fapth that is without charite, but
we shew that workes be not the begynnyng
of oure iustificaciō. Also we be not saved by
workes, Titum. iii. but accordyng to the
mercy of god, thow the labour of regene-
ration, and by renewyng of the holy goost
lest ony man shulde boaste of man. Good
workes are not forbydden by this doctrine,
but saythe þ welle of good workes is taught
and vnto grace is geuen that is by: due ty.
Parte of the prayse is geuen vnto vs, by the
newe learnyng of schoolmen, þ which thyng
how blasphemous a thyng it is, the fapthful
Christē men can tell. And so þ old learnyng
taketh not away workes, but setteth them
in theyr place, that they maye be witnesses
of oure fapth, subdue the fleshe, & serue oure
neighbour, but not that they shulde iustifye:
seyng þ onely fapth of þ mere mercy of god
thow his worde doth iustifye a man. The
person

Of fayth and woꝛkes.

person that is iustified, woꝛketh iustly, yet
foꝛ all that he doth not boaste of the ryghte-
ousnesse of woꝛkes as necessary to saluaciō,
lest when he seke th hys own ryghteousnes-
se, he lese the ryghteousnesse of God, that is
fayth. Roma .v. And he grauntech the very
trueth wyth Esay. lxiii. That þ ryghteous-
nesse of hys woꝛkes, is lyke a fylthy clothe
despyd wyth the floures of a woman. And
he an vnprofytable seruant. The whyche is
only þ way to come to true ryghteousnesse
of our woꝛkes. That is whē thou woꝛkynge
busily, yet in all thy woꝛkes knowlegeste
thy selfe a synner: & flyeng only to the grace
of the mediatour, sette st muche by the pryce
of our redempciō. ffoꝛ yf the ryghteousnesse
of our woꝛkes, be of ony value, the deatch of
Christe hath not wholly and fully wroughte
oure saluacion, the whyche is blasphemous.
The shorte argumente of Paule stondesth
and is sure and vnmoueable: Yf the rygh-
teousnesse come of the lawe, then is Christe
dead in vayne: But Christe dyed not in
vayne, therfoꝛe ye boaste in vayne of the
ryghteousnesse of woꝛkes and of the lawe.

Of myrry or deservynge.

The newe learnynge.

Whan

Of merites or deseruyng.

Whan we do that lyeth in vs in drawyng
out of a good motion towards God by the
freedome of freewill, we deserve the fyrst grace
of congruite & semelynesse, althoughe not of
worthynes. Also the soule embued with grace
by an acte draweth out of freewill & of grace
deserveth worthely everlastyng lyfe. Be-
holde Christen reader, whan as carnal wyf-
dome shall beare that she hath suche power,
and can drawe forth by naturall power a
good motion towards God, & may deserve
therby, wyl she not fall to the Pharisy call
pride: and wyl she not attribute to her selfe
it that pertayneth to God? The whyche
is nothyng els, but to treade under fete the
sonne of God, and to reken the bloude of the
testamente but as an unholy & a prophane
thyng, by the whych we be sanctified. More-
over our nature whyche leaneth and setteth
to muche by her selfe, swellynge wyth tope
learnynge, is brought into the confidence of wor-
kes. For nature hearyng that we partly can
deserve everlastyng lyfe wth oure dedes,
wyl enforce herselfe to heape together me-
rites: the whyche beyng many and plente-
ous, she wyl trust vnto, & have a good hope
in them, & when they fayle & decay, she wyl
be feble mynded & despayre: by the whyche
erroure

Of merites or Deseruyng.

errour & worthynesse & deseruyng of Chri-
stes death is defaced and hyd wth darck-
nes, and mans conscience is buylded vpon
the sonde of woorkes, and surely at euery te-
pst of tribulacion it w^{ll} fall.

The olde learnynge.

In the seconde Epistle vnto Timothy the
4. Chapter. God saued vs not accordyng to
oure woorkes, but accordyng to his purpose
and grace, which was geuen vnto vs before
& euerlastyng tymes. Such lyke is ther also
Ties. iii. Ite. Ephe. ii. Ye be saued by grace
thorow fayth, and not of poure selues: it is &
gyft of God, & not of woorkes, lest ony man
shulde boaste. The scripture here taketh a-
way the cause of deseruyng or merite from
oure woorkes, and geueth to grace that we
be saued. For that he sayeth: not according to
oure woorkes, and also: not of you, surely he
doth not admytte or receaue that acte or
dede that is drawen out of w^{ll}, to & prapse
of saluacion or merite. Christe deserved all
thinges vnto vs with his bloud. And we are
iustified frely Roma. iii. The heretage was
not gottē by oure labour, but by Christes.
The sayth in Christ maketh vs sonnes, ther-
fore heyes: ergo, woorkes do it not. Ro. iiii.

Of merite and deserupnge.

To hym that worketh is the rewarde not
reckened of fauoure, but of duetye. To hym
that worketh not, but beleueth in hym that
iustifyeth the vngodly, is sayth councel for
ryghteousnesse. Ro. viii. For I suppose that
the afflictions of this lyfe, are not worthe
the glory whiche shalbe shewed vnto vs. Luc.
xii. What ye haue done all thynges that be
comanded you, yet saye that ye be vnpro-
fitable seruauntes. Esay. lxiii. All our ryghte-
ousneses are as a defyled cloth, &c. i. Lxxviii.
What hast thou that thou hast not recei-
ued? Ro. xi. Who hath geue hym ought afore
hande, & he myght be recompenced agayne?
Philp. ii. It is God whiche worketh in you,
both the will and also the dede, euen of good
will. Yfso be that God worketh in vs good-
nesse, what shall we arrogantly clayme and
ascribue therof vnto our power & strengthe?
And yf we deserue the blesse, why doth scrip-
ture call it grace? Therefore be not we saued
by oures, but onely by the workes and meri-
tes of Christe. But where as the scripture
somtyme maketh mencion of rewarde ther
can no man there vpon take iuste occasion
to swell and be proude: for saythe workynge
by charyte is the gyfte of God, good workes
are the gyfte of God, so that yf God do re-
warde

yes by day **Of meryste or deseruyng.**

warde vs, we must vnderstand that he doth not rewarde our woꝝkes, but his owne woꝝkes in vs. But thou, yf thou clayme any thyng there of vnto thy selfe, than shalte thou receaue no rewarde of gloꝝy wyth the wycked pharyses, but thou shalte fele the punysshmente of the fyꝛe of hell. And seynge that it is so, it maye be easely iudged, who teacheth moze truely. I wyth the Apostle do alwayes exhorte men, to the true good woꝝkes, which be done in fayth, alwayes takynge hede that a man by reason of them, truste not in hym selfe, and be reproued wyth the pharyse. They do so prycke and moue vnto good woꝝkes, that they rest and put in them the hope of saluacion, and the cause of merytes: whereby it chaunceth that euery where men do them wyth thys false opinion, to be iustified and saued by them. We not despyssyng the grace of God, do teach, both that we be saued onely by the grace of God, and we buylde mens consciences not vpon woꝝkes, but vpon the stone that is Christ, agaynst the whiche the gates of hell can not preuaile, and do alwayes beate in thys mooste comfortable gospels, or glad tydynges: The heretage is geuen by fayth, that the promyses may be sure and of
grace

Of Synne.

grace, as sayeth Paul Rom. iiii. and v. We
iustified therfore by fapth, haue grace wpyth
God thozow Chzist.

¶ Of synne. The new learynge.

The lust oz concupiscence that remayneth
in a man after baptyme, the lawe of synne,
mebzes, infirmite, oz sycknesse is no synne,
nother veniall nor mortall, & after baptyme
it is not originall, but is the payne of synne.
Neuerthelesse it bringeth forth synne. This
opinion maketh a mā that is baptyfed slow
& dull to fyght agaynst the flesh, for he bele-
ueth that he is al whole and in sauegarde.

¶ The olde learynge.

Concupiscence which sheweth her selfe by
hye euell frutes, euen in a man that is bap-
tyfed, is synne of her selfe. Rom. vii. Here the
Apostle sayeth: Now I myne owne selfe do
not this, but the synne, which dwelleth and
remayneth in me. The Apostle doth not
here speake in the person of wycked men, for
wycked men do not cōsent to the lawe, they
serue and obey not the lawe of God wpyth
theyr mynde. S. Austē was somtyme of thys
opinion, that the Apostle had spoken these
wordes in the person of euell men, but in
hys retractions, and agaynst Julian he doth
reuske thys opinion, & he sayeth that at that

¶ II.

tyme

S. Aug. made not of apost. anyt

Of Synne.

tyme he vnderstode not the Apostle arpghe. Now he that speaketh so, was baptysed, and was the elect instrument of God, and yet complayneth of concupiscence, and calleth it synne, then let the scoolemen tell, whether the Apostell doth well call that cōcupiscēce, whiche bryngeth forth euell frutes (excepte it be stopped) synne or no? Yet let them tell whether the holy goost dyd erre in þe worde. Verely .i. Corin. xiiii. the Apostle thanketh God that he spake moze wyth tungen, then all the Corinthians dyd. Therfore so great an Apostle knewe wyth what wordes he shulde name concupiscence. Whē we follow that maner of speakyng, we are chached out, mocked, and cast out as heretykes, of them that are wylle moued with the cause of so great matters, so that they maye triumphe in the worlde and lyue in peace. Then the truthe is, that concupiscence (the whych bryngeth forth the same frutes after baptyme þe dyd before) is called synne: as the Apostle doth exhorte them that be baptysed, Rom. vi. Let not synne reygne in youre mortall bodies. He doth not saye concupiscence, but synne, for so hath the Breke texte. Whoreuer ther is no man but he knoweth þe synne is known by the lator, but this cōcupiscēce is forboden

vedo r p p p a l o d k h o w n e w p e r e t e o f g r
Of Synne.

is forbidden of the lawe, for it is synne. In symythes surely and also paynes do not fall vnder the precept. And it is knowen that the Apostle sayeth. Ro. vii. I dyd not knowe syn, but by the lawe, for I had not knowen that concupiscence had ben a synne, yf the lawe had not sayde: Thou shalt not lust; & by and by he calleth it synne. But this is the difference, namely, before the baptyme of spryte and water, that concupiscence or lust was a synne caryng, but after the washynge of regeneration, it is synne overcome and subdued. Of his own nature in dede it is euell, but a man truly regenerate, and not walshynge after the flesh, doth repress and holde downe synne with the spryte of grace, that it caryng not, nor haue the overhande, & ther be no damnacion vnto them that be grafted in Christ. Ro. viii. for it is not rekened him to damnacion, for the spryte that resisteth & fleshe. The whiche thyng saynt Austen in these wordes doth conclude: All synne is forgiven in baptyme, not that it shulde not be at all, but that it shulde not be rekened for synne. Now iudge good reader which of vs speake more truly: they that make so lyght a thyng of this olde leuen of malysce, calling it a lytell infirmyte onely, which neuer the-

15 *gret. a we gr etc vnde of gret gr etc*
Of worshippinge of sayntes.

de monyō.
li cōf
lesse is no veniall synne, do not knowe the
grace of God, and do blaspheme vs & make
a great thyng of it: as it is a great thyng
in very dede, and that we shulde haue nede
of & great grace of God. We do exalte and
magnifye wth kynde deuotion and godly
nesse the bloude of Christe: where wth all
synne is purged and redeemed, that we low
ly cōfessours & graunters of our synnes, may
fynde grace in & eyes of God the iust iudge.

Of worshippinge of sayntes.

the new leaue
Not onely Christ is our mediator, but
also the sayntes which raygne in heaue wth
Christ: wherfore they ought to be called vpon
as mediators of intercession, the whiche
purchase vnto vs many good thynges. Our
LORD & diuynge his kyngdome hath comit
ted the one halfe of his kyngdome, (that is
mercy) to the sayntes, to be geuen and distri
buted vnto the worlde: the other parte (that
is iudgement) he kepeth behynde for hym selfe
for he that wyl obtayne any thyng of a
prynce he seeketh out some man of authorite,
at whose request he maye obtayne & he wyl
haue the which shulde not speede yf he came
to the prynce alone. Mary & mother of God
yf she brake the head of & olde serpent, why
shuld

Of worshippynge of sayntes.

shuld she not be a meane for mankynde? Ther
fore our lady and the sayntes do work partly
our saluation. The blessed virgin is þ neck,
Christ is the head, and we be the mēbres: no
good gyftes come downe in to þ membres,
but thorow Mary as þ necke. Also the sayn-
tes worke miracles. For how many beynge
syck wpyth diuerse sycknesse, haue ben holpe
at the monumentes & tobes of the sayntes?

¶ The olde learnynge.

A spinner alone maye not appeare in the
syght of God, (for our God is a consumynge
fyre. heb. xiii.) excepte he be brought to hym
by a mediatoure, for whose merytes sake he
doth forgeue þ spinners trespasses. Christe is
þ mediatour. i. Timo. ii. heb. ix. Ro. viii. our
satisfactiō. i. Jo. ii. our righteousnesse. i. Cor. i.
i. oure prest for euer. Psal. c ix. heb. iiii. v. vii.
viii. ix. x. Christe is not a fearfull iudge to
saythfull mē, but an aduocate, callynge vnto
hym those þ be ladē. Mat. xi. He is of so great
mercy, þ he gaue hys lyfe for his shepe. Jo. x.
Mat. xx. Then we ought not to be afrayed
of Christe, as yf he were a iudge, but we
ought to come to the trone of grace, because
we be spinners, þ so we myghte be deliuered
from synne: for he is the lābe. sc. Mat. ix. Lu.
v. He came not in to thys worlde to cal rygh

teous

teous

Of worshippinge of sayntes.

zealous men. &c. A syck man feareth not a phisician, but the sycker that he is, the more desirous he is of the phisician. Shal that phisician, whych dyed for vs when we were synners. Rom. v. be now vncoustant & do nothyng but threaten & kyll, so that we haue nede of some man to playe the mediatoure and meane betwene hym and vs, to swage hys wyth? A vnsemyng thought of a christen mā. What a carnal and fleshly dreame is this? how sonde a kynde of fellows are these? how vnlearned in the scripture? how dyed for vs? dyd Steuen o? Peter? Dyd not Christ dye for vs? and that of suche a charite, as is not able to be expessed. Johan. xv. Greater loue then thys can no man haue, euen that a man bestowe his lyfe for hys frendes. And yet for all that great charite we dreame that Christe is a fearfull tyraunt & that he wyl put away a wretched synner nedynge a phisician with a cruell countenance, and comytte hym to the tormentours, excepte he brynge some saynte wyth hym. So worship we now the sonne of God, whych he humbled hymselfe to the death of the crosse, that we not beleuyng hys wordes, whan he sayeth: Come to me and I shall refreshe you, I am p wape, I bestowe my lyfe for my shepe

Of worshippynge of sayntes.

shere, but darre he so bolde as to accuse hym
of lyeng, & say: These be voyde words which
thou doest saye. Thou hast somptted mercy
to the sayntes, thou canste do nothynge els
but thzeaten and vndo synners. I wol turne
me to some of the sayntes, whych shalbe my
patrone and aduocate by the. Are not these
sayenges wyched and vngodly? yet they that
wolde be rekened moost holy of all, be of this
mynde and opinion, and they condemne vs
of herespe befoze the matter be knowen. The
scripture biddeth vs are in þ name of Christ
such thynge as we haue nede of, Jo. xvi. and
not in the name of sayntes. Reconciliacion
and saluacion is in none other name. Actu.
iiii. The presthode of Christ is for euermore
And the Apostle sayeth Ro. viii. that Christ
remayneth and abydeth at the ryghthande
of the father, and maketh intercession for vs
he is onely the waye to the father. Joh. xiiii.
By hym we haue an entraunce to come to þ
father Ephe. ii. By hym we haue boldnesse
and entraunce to God in all confidence tho
row þ sayth in hym Ephe. iii. he is our hope
i. Timo. i. he came that he myght saue syn
ners. i. Timo. i. he gaue hymselfe an oblacio
to God for vs Ephe. v. And we amōge so ma
ny prayses of burnynge charite & fre mercy
I v. haue

Of worshippinge of sayntes.

haue not learned yet to trust in hym, whych
is our reconciler, and bypinger in fauour, so
gentle and lyberrall, that he dyd not disorde-
re to be an oblation for synne for vs, that we
myght be made the ryghteousnesse of God
thorow him: so mighty, that they that beleue
in hym, can not be ashamed. Ro. ix. Farthe-
more the mother that is a virgine vsurpeth
or taketh vnto her none of those thynges, &
they syng to hyr prayse. I pray you for shame
darre the corrupters of scripture geue that
vnto the mother, whych the hely goost dyd
prophece of the sonne of God? Genesis
iii. For he and not she dyd breake the serpe-
tes heade. In somuch that I can not tel whe-
ther I shuld maruapll more vpon the grosse &
rusticall ignoraunce of these great masters,
or that I shulde crye out vpon the wycked &
vngodly opinion that they haue of Christe.
They haue so lyttel regarde what they say,
& al the thought that they take, is, & alwayes
they shulde be sayenge somthyng. And euen
as in tymes past the philosophers of Epicu-
res secte and & Stopkes affirmed that God
dyd none other wayes, and had none other
subsistence, then they ymagined hym to haue:
& subscribed the nature of God wyth vayne
dreames and deuycs of theyr opinions:
Lyke wyse

Of worshyppe of sayntes.

Wherfore our false diuines do image Christe
so geue from hym his mercy to sayntes, and
to be a fearfull iudge, and that he damne
all synners, excepte that he be pleased & swa-
ged by the intercession of some saynte. And
thys ymagynacio please th them well, & they
commaunde the churche so to beleue. These
fellowes also make Mary the necke of the
mysticall bodie. Who can abstayne from
laughynge (ye rather weppynge?) They
make artycles of the fayth besyde the scrip-
ture of theyr owne brayne, and where they
shuld onely stycke to the scripture, they bring
forth olde wyues fables for sounde and true
thynges, mesurynge all godly thynges wth
the plummet or lyne of our reason, and by the
similitudes of thys worlde. And whā as they
teyple bothe vnlarnedlye and vngodlye, yet
they be not astrayed to dyue to the spere, as
many as wyl not play the fooles wth the.
And that in all poyntes they maye playe the
false doctours, they waste the scriptures to
confirme theyr errors, of the whiche thyng
I haue spoken very largely in our commune
places. But lest ony man shulde thynke
that I saye thys in the reproche of Sayntes,
so I thynke that sayntes shulde be worshyp-
ped, but after the rule of scripture. Seynge
that

worshipp sayntes accordyng to the rule of scripture

Of worshypinge of sayntes.

that they be the glorious members of y^e mis-
ericall body, the housholde menp of God, and
toynd vnto vs wth the moost surest bonde
of charite. For charite perysbeth not, but is
made perfect in heauen: wherfore they loue
vs, and couet wth a brotherly loue oure a-
mendement. Therfore let vs reuerently and
holyply kepe the memo^{ry} and remembraunce
of them, in the which we may see the wysdom
of God, hys goodnesse, power and the vn-
speakeable ryches of mercy, to the exercyse
of oure fayth, hope and charite. For as ofte
as we remembre they^r manly fyghtynge a-
gaynst the gates of hell, and the manyfolde
grace of God, the whych the father of al co-
forte poured forth vpon these vessels of mer-
cy, we are lyfted vp in hope and trust of so
great goodnesse. And we be prouoked to the
followynge of so greate perseueraunce, by
they^r vertues, set out as vehemente entyse-
mentes. What good and deuout mā is ther
but he wyl desyre wth all hys hart, that he
myght overcome the enemy of our saluati-
on, wth suche strength of fayth as the sain-
tes were endued & harnessed wth all, that
at the laste hys enemyes overcome, he
myght be associate and accompanied for euer
more, wth y^e elect and chosen of God. And
whan

useful of holyo. sayntes.

Of worshippinge of sayntes.

Whan he doth se so excellent vessels of glory
made of the chyldren of wrath, and of the
lompe of perdition, not by mans merytes,
but by the power of the grace of God: that
he wyl conceaue a truste hope of so mer-
cyfull a father, the whiche made vs worthy
when he founde vs unworthy. Then yf we
praye to God for fayth, hope, and charite, &
seke the kyngdom of heauen before al other
thynges, that we maye followe the footestep-
pes of the ryght sayntes, then haue we wor-
shipped the sayntes very well, and euen as
we shulde do. For the wyl of God and the
sayntes is one, wherfore what other thyng
wyl they are, then the amendement of a syn-
ner, and the continuall recozdyng and re-
membraunce of the lawes of God. But
that we shulde flye for succurre to them in
oure aduersite and nede, that they maye be
meanes betwene vs and God, they nother
do requyre it: for they seke nothyng, but
glory of God, nother can we desyre them to
be mediators for vs excepte we do inturpe
to the mooste persyte and mooste sufficient
mediator of all. Now seynge that the scrip-
ture is our candle, in the moost darke nyght
of this worlde, we be more sure that call vpon
God by Christe (the whych thyng the
scripture

Of woꝛshyppynge of sayntes.

Scripture doth comaunde) then they whiche
ymagen newe kyndes of woꝛshyppynge and
inuocations, of the whiche the scripture ma
keth no mencion at all. Call vpon me (sayeth
LORD) in þe tyme of tribulacion & I shall de
liuer the & thou shalt honoure me. Psa. xli.
And Joel. ii. Whosoever wyll call on þe name
of God for helpe, shalbe saued. And in this
matter we force not vpon longe tyme or lōge
costume: for Christedome or a Christe mans
lyuynge, standeth not in the passynge ouer of
longe tyme, or in the oldnesse or antiquite of
costume, but in þe scriptures of euerlastynge
truth. Nowe good reader iudge what kynde
of Christen men they be, þe fasten they hope
not in Christe, but in creatures, knowynge
nothyng at all how much helpe we haue in
Christe: they dyffer very lytle from ydola
ters. And whyle they go aboute moost ear
nestly to honoure Sayntes, they dyshonoure
them farre oute of rule and fashion that can
be, euen when they geue away from God to
the creature hope and confidence, þe whiche
is due onely to God. As touchynge the my
racles reade the. xliiii. Chap. of Math. and
the. ii. Epistle to the Thessalonians, and your
mynde shalbe at reste and certified.

¶ Of the supper of the Lorde.

The

Of the supper of the Lorde.

¶ The newe learnynge.

The Sacrament of the aultare must be geuen only vnto Prestes vnder both þ kyndes, and to Laye men onely vnder the kynde of breade, because þ Christe by a naturall accompanynge or followynge is whole vnder bothe the kyndes, accorðynge vnto the sayenge of the sequence: The fleshe is meate, þ bloude is drynke. Christe abydeth for all that whole vnder bothe the kyndes. A Laye man muste take his ryghtes euer y peare once at the leaste, accorðynge to þ Chapter Omnis utriusq; &c. The Masse of a Preste is a sacrifice both for quycke & dead, and the synne and the vncleennesse of the persone of the minister stoppeth not the frute, seynge that the wrought worke of the Masse hath strength, and the oblacion is made in the person of the whole church: wherefore it is a greate meryte: for by it we deserue muche to oure selues, & also to other. Wherefore the ordinaunces of Masses be good, and yearly obytes be profitable. For in other good workes the wyckednesse of the personne of the mynister taketh awaye the cause of the merytes here it letteth nothyng, where as the sayth of the church is consydered, and not þ worthynesse of the personne. Thys is þ summe

A

Of the supper of the Lorde.

A wycked mā and an vngodly, hauynge on-
ly a due intent, although he be abhominable
in the syght of God, yet for all that in thys
cause, because he beareth the persone or is in
the rōme of the church, he abydynge a syn-
ner and a damnable persone, purchaseth and
deserueth vnto other men, remysstō of synne
and euerlastynge lyfe. Thys they saye.

¶ The olde learnynge.

The Apostle in the fyrst epistle to þe Co-
rinthians the .xi. chapter, preparynge þe sup-
per of þe LORDE, dyd wyte þe toke of the
LORDE that he taughte & gaue to þe Corin-
thians. And whan he expounded the busy-
nesse and matter concernynge the supper,
he geueth bothe the kyndes indifferently to
all the bretchē, even as Christe dyd ordeyne
Mathew. xxvi. Marke. xiii. Luke. xxi. Here
we haue the worde & the dede of þe LORDE,
and of hys minister Paule & also of the pri-
mitiue churche, in the whiche as thē saythe
was moze lyuely, charyte was moze feruēt,
hope was moze sure, and holy chrystendome
was moze purer, for it was nearer þe quicke
sprynge. Yf it be so that it is not lawfull for
us to kepe the worde and þe dede of Christe, &
specially in a great matter, as is the sacra-
mēt: for what intente shall þe church of God
haue

Of the supper of the Lorde.

haue the scripture expounded and declared?
Dyd not euen the new wynters (as Gerson)
saye: That nother the Byshp of Rome, nor
generall counsell, nor yet the churche ought
to chaunge the learnynge that was geue vs
by þe Euangelystes, & by Paule? Yf it be law
full for euery man that lyst, to chaunge in þe
Sacramentes of the churche, those thynges
whych Christ taught to be kepte, & the Apo-
stles both taught & kepte: I praye you what
case shall the churche be in the, whych shalbe
cōpelled to beleue that Christ the wysedome
of the father, & the Apostles dyd teache chri-
stendome suche vnperfecte geare and negli-
gentlye þe theyr successours had nede to sup-
plye, amende and make perfectte those thyng-
es that Christ & his Apostles lefte behynde
them rawe and vnperfecte? Wyl the Sara-
cens, the Arabians, and the Agarens (whom
we call Turkes) suffre that ony man at hys
pleasure after thys fashion shulde chaunge
theyr Alcoram, & wolde somtyme take som-
thyng awaye, somtyme utterly abrogate &
disanull it, that theyr lawmaker had wyttē
somthyng vnwarely, & wout diligent hede
and delibberaciō? And we Christē mē except
we suffre þe churche to be turned out of fra-
me & peruested, to be darkened, & to be pul-

Of the supper of the Lorde.

led in sunder and minished, yee to be utterly
cast awaye, we be banished & destroyed as
the enemyes of the churche. But y case that
these be tollerable: who can abyde that ydell
fellowes shall make marchandise of it that
was lefte to be the memoriall and remem-
braunce of the death whiche brought lyfe,
wherby they make a sacrifice of the masse,
& crucifye Christe agayne, as much as lyeth
in them. For yf it be so that they worke with
theyr dayly sacrifice (as they call it) remys-
sion of synne, I pray you then what synnes
doyd the bloude of the new & euertlasting te-
stament take awaye? This is therfore our
catholyke belefe of the supper of y LORDE:
First: The supper of y LORDE ought for
to be done after the ordynance of Christ. i.
Cor. xi. that our fayth may be increaced, our
charite maye be kyndled, our hope maye be
made sure, by the continual remembraunce of
the death of the LORDE: & y we knowynge
the cause of the moost precyous death of the
LORDE, may be dayly more & more steared
vp, to geue thanks for y unspeakeable loue,
to destroy the body of synne and to walke in
newnesse of lyfe.

Secondarely, Therfore the supper of the
LORDE is a memoriall of y death of Christ,
which

Of the supper of the Lorde.

which brought saluacion and not a sacrifice but a remembrance of the sacrifice that was once offered vpon the crosse.

Thirdly, Ther is a promise. Psa. c. ix. that Christ shalbe oure byshop for euermore ordeined of the father, and this promise is performed: for Christ hath entred once in to þe holy place, by an oblation makynge perfecte for euermore. Heb. ix. and x. so that we nede not to haue hym offered vp for vs agayne, the which dyeth nomore.

Fourthly, We knowe by the booke Leviticus, that the oblation of Moses was made for synnes, when the oblation dyd satisfie and the bloude dyd wash. Then yf thys one sacrifice, (in the whiche Christ dyd offer vp hymselfe) dyd satisfie for the synnes of the whole worlde, accordynge to the prophecie of Esay the. liii. Chapter. He dyd beare oure synnes, and he was torne for oure wyckednesses, and i. Joh. the ii. Chapter. He is oure satisfaction and so forth: it followeth and is a good argument, þe all the oblations whiche are besyde this, be vayne and voyde þe whiche they pretende.

Fyftly, To raise vp a new oblation is to set lytel by the spirit, to proue God a liar, and to deny Christ whiche bought vs, after

Of the supper of the Lorde.

the wordes of saynt Peter .ii. Petri ii. For
whan they saye that synnes be releassed and
forgeuen in the sacrifice of the masse, whan
the sone of God is offered vp both for quych
& dead, it followeth after theyr opinion, that
that only sacrifice of the crosse dyd not satis-
fy for all synnes. And I pray you is not that
euen to forswear & deny þe Lorde which
dyd redeme vs; not wth corruptible thyng-
es, as with golde and syluer, but wth hys
owne precious bloude, whā we say that it is
done by the vertue of the masse, the whiche
all scripture doth saye cometh to vs by the
death of oure Lorde Jesus Christ.

Spytly. Yet for all that we do not affirme
þ synnes be remytted only by þ partakynge
of þ supper of the Lorde, but whā we do re-
membze with a true & a kynde saythe the bene-
fyte of oure redemption, in the which þ sone
of God dyd geue hys body a sacrifice for syn-
nes, and shed his bloud to wash away synne;
by thys saythe we be iustifyed & made rygh-
teous, & we obtayne remission of oure syn-
nes, gotten by the death of Christ. And thys
is a delicious feaste of soules, of the whiche
they that are not partakers, shall peryshe.
Christ in the .vi. Chapt. of Ihon sayeth: My
fleshe is meate in dede, and my bloude is
drynke

Of the supper of the Lorde.

Drinke in dede. The bread that I shall geue,
is my flesh, the which I wyl geue for the life
of the worlde. Except we eate this fleshe of
the sonne of man, and drinke his bloude, we
shall not haue lyfe in vs, but we shall perishe.
For it is the breade of lyfe, geuyng lyfe to
the worlde. The whiche breade to eate, is to
beleue in Christ as he sayeth: I am þe breade
of lyfe, he that cometh to me shall not be an
hungred: and he that beleueth in me, shal ne
uer be thyrsty. Verely verely I saye vnto
you, he that trusteth in me, hath euerlastyng
lyfe. For as the bodye is fed wyth naturall
bread, so is the soule refreshed & lyueth wyth
this heauenly breade. For whan the soule be
leueth that Christ is the pryce of oure redemp
tion, oure satisfaction, and oure ryghteous
nesse. Wyth thys sayth it eateth the fleshe, &
drinketh the bloude: and accordyng to the
wordes of Christ Joh. vi. by so wholesome an
eatyng shall we lyue for euer. Suche great
thynges be they, whiche be rehearsed aboute
the table of þe LORDE. God graunt þe thys
ceremony of Christ maye be restored to hys
olde strength and integrite agayne, that we
whiche be the body of Christ oure heade, ad
monyshed of the loue of God in the supper
towards vs, maye growe together wyth vn

Of the choyse of meates.

looseable glewe of loue, as it becometh me-
bres, purgynge the flocke wyth the bolte of
excommunication, and eatynge truely the
flesh of the **LORDE**, & is to beleue in **Christ**
crucifyed, and that we maye be grafted in
hym by the lykenesse of hys death, and that
we maye be partakers with hym, of the moost
glorious resurrection. Amen.

¶ Of the choyse of meates.

The new learyng.

It is not lawfull to eat euey daye all
fortes of meate, for it is necessary that we
abstayne from fleshe euey frydaye and sa-
terdaye, and on the embyngne dayes and in
lent: for he that doth otherwys without the
Byshop of Rome's bulles or the pardons of
the legates of the sye of Rome, doth synne, &
shalbe rekened an euell christen man, yee a
wycked and an vngodly heretyke.

¶ The olde learyng.

In the **x. Chapter of Leuiticus**, and the
xliii. Chapter of Deuteronomion, & choyse
of meates is prescrybed vnto the **Jewes**,
whiche were vnder **Moses**, so that it was
not

Of the choyse of meate.

not lawfull to eate what so euer meate they
lyft. But let vs which are commaunded of
Paul to the Galat. the v. Chap. stande fast
in the lyberte, in to the whiche Christe hath
brought vs, and that we shulde not put our
neckes vnder the yoke of bondage agayne;
geue hede and attendaunce what our may-
ster. Christ & LORNE doth saye: Math. xv.
heare and vnderstande: It that goeth in to
the mouth despleth not the man, but it that
goeth out of the mouth that despleth a man.
These wordes of Christ take away þe choyse
of meates, so that it is lawfull in the tyme
of the new testament, to eate flesh or fysh,
whether ye wyl, wythout onysynne. In the
fyfte epistle to Tim. the iiii. Chap. the holy
goost doth call the forbidding of meate & of
marriage, the doctrine of the deuils: for god
hath created meate to be receaued wyth ge-
uyng of thanks, of them which beleue, and
haue knowen the truthe: for the creatures
of God are good, and nothyng to be refu-
sed, yf it be receaued wyth thankesgeuyng:
for it is sanctified by the worde of God and
prayer. Wythys one texte of the Apostle is
plucked vp by þe rootes what so euer hether-
to me haue taught or comaunded of þe choyse
of meates. For the holy goost calleth it de-
uiliſh

Of the choyle of meates.

uelysh doctrine, the which no man can kepe
and obey without the losse of his saluacion.
Let it moue no man that saynt Jerome doth
waist these sayenges agaynst the Macpans
and the Marcionites: doubtlesse our cōscy-
ences be deliuered from the choyle of mea-
tes, by these wordes of the holy goost. Ther-
fore who so euer he be, Marcion oz any of
this tyme, that byndeth wyth a commaunde-
ment that thyng which Christ wolde haue
to be fre, he is reproued wyth thys terte as
vnynde to God, and a despyser of a good
creature. Collossenses in the seconde Chap-
ter sayeth Paul: Let no man iudge you in
meate and drynke. Yf you be dead wyth
Christe from the elementes of the worlde,
why be you holden wyth decrees, as yf ye
were lyuyng in the worlde? This terte al-
so is playne agaynst all the prapfers & prea-
chers of māns tradicions, the which do trou-
ble mens consciences wyth mans preceptes
of the choyle of meates. Although this ma-
keth agaynst the obseruacions of the Jewes,
yet it plucketh vp by the rootes all the
traditions of men in thys matter. For
yf Moses lawe in that poynte be abrogate
and put downe, the which was once ordined
of God: how much moze iustly the constitu-
tions

Of the choyle of meates.

clons of men oughte to be disanulled and put awaye? by the which these cruell tyrantes couet a kyngdome in mens consciences. Galat. i. Yf ony man preache ony other Gospell or glad tydynges vnto you, than ye haue receaued, holde hym accursed. Therefore whatsoeuer other thyng is thrust into oure handes agaynste and besyde the worde of God, to bynde mens consciences, by þ sentence of the holy goost it is accursed, wherefore we must refuse it both wyth hande and foote. Titum. i. Rebuke them sharply þ they may be sounde in the fayth, and not takynge hyde to Jewes fables and commaundementes of men, the whych turne from the truth. Vnto the cleane are all thynges cleane, but to them that are despyled and vnbeleupng is nothyng cleane, but euen the very myndes and consciences of them are despyled. Who wolde not abhorre those preceptes whyche turne from the truth? Eue so the holy goost decketh mans traditions wyth thys tytle: by the whych tradition the deceauers of mens myndes go aboute to bynde mens consciences, where as God byddeth not. Here I do not regarde those greate prayfers of abstinence, the whyche wyll call me the Epicure of Christen men as saynte Jerome called

D. D.

Jouinian

Of the choyse of meates.

Journian, as though I went aboute to louse
the byrdell of gluttony. These fellows wyll
dispute wyth a full belly of fastynge, and yet
they ate fescans, patriches, and all þ pycked
dainties þ can be founde in a contrie. Nowe
tell me I praye you what haue I sayd besyde
the sentences of þ holy goost? I do not teach
the abuse, but the ryght vse of the creatures
of God, wyth geuyng thanks. I take not
thought onely for the bellye, but also of the
cōscience. For wyth these mans tradicions,
mens consciences be marked wyth an ybot
yron, and God is worshipped wyth cōmaun
demētes of men: the whyche thyng in the
xxix. of Esaye, he hateth and abhorreth. It is
a very teoperdous matter to laye snares for
mens consciences and to offende agaynste þ
Christe lyberte, whych cost so muche. Yf ony
man laye agaynste vs saynt Jerome, or ony
other of the fathers: I answer that the fa-
thers were neuer in that blyndnesse, þ they
wold be beleued more then the scrypture.
He despyseth not the fathers whyche enfor-
ceth hymselfe and laboureth to glorisye the
father of all, whyche is in heauen. He that in
the matter of conscience doth thynke, þ God
shuld rather be obeyed, then man, dothe not
contemne men, but magnifyeth God, the
Lorde

Of the choyle of meates.

Lozde of men and angels. And the condiction
and state of Christe men is not so, that they
ought to take example oz ryle of lypynge of
the prophetes of Jupiter, that abstayne from
fleshe and soden meate, oz of the temple of
Eleusis (that is Ceres,) oz of Dypheus, yet
that holy man is not ashamed in his monke-
ry of so vopde wordes in the seconde boke a-
gaynst Iouinian. As touchynge offendynge,
I haue taughte alwayes accordynge to the
Apostles doctrine Roma. the. xliii. Chapter,
that we shulde haue a respecte and regarde
of weake personnes, that he that eateth, de-
spyse not hym that eateth not: he that ea-
teth not, let hym not iudge hym that eateth.
And albe it he sayeth ther is nothyng vncleane
of it selfe, but vnto hym whyche reke-
neth that it is vncleane: yet for all that he
wyl not that oure brother shulde be greued
wth the abuse of oure lyberte, and to be lost
wth meate, for whom Christ suffred death.
Ther be other farre greater thynges then
meate and drynke that a Christen man shuld
regarde, namely, peace and edifyenge.
For the kyngdome of God is not meate and
drynke, but ryghteousnesse, and peace, & ioye
in the holy goost, as sayeth Paule. Ro. xliii.
Therefore let vs followe those thynges that
belonge

Of fastynge.

belonge vnto peace and to the edifyinge of our brother one towarde another. Hast thou sayth? kepe it to thy selfe before God. And 1. Corin. viii. knowlege maketh man to wel charyte edified, take hede lest your libertye offende those that be weake. All these be the wholsome doctrines of the holy goost, and geue none occasiō of gluttony, as the defenders of tradycions do dreame.

¶ Of fastynge. The new learnynge.

We must fast certayn dayes vnder the commanndemēt, as the Apostles euens, the iiii. ymbrynge dayes, and the Lent.

¶ The olde learnynge.

Our lyfe is a warfare or souldiers lyfe. Job. viii. We must fyghe continually wyth an enemye & we haue at home wythin vs, namely the flesh, lest he beynge made to fat and wanton wyth excesse of meate & drynke preuaple agaynste the sprete. Take hede to your selfe (sayeth Christ Luce. xxi.) lest your hartes be overcome wyth surfettyng and dronkenesse, & the day of the LORD come not vnto you as a snare. Ro. xiii. doth & holy goost commaunde to caste awaye the workes of darknesse, and to put on the armour of lycht,

Of fastynge.

lyght, and he rehearseth vnrasonable eatynge
and bankettyng and dronkenesse amonge
them. he doth appoynte no certayne daye,
but onely he sayeth make not prouision for
the fleshe to fulfill the lustes of it: wyllynge
that we shuld abstayne from vnrasonable
eatynge and dronkenesse, to put away the
wozkes of darkenesse: not for one or two
dayes, but at all tymes. Let no man thynke
that thys fast is a Christe mans fast whiche
nowe raggneth, is commaunded, and hyghly
praysed, whan we fast certayne houres, and
other dayes make lusty chere, wozshyping
our belly for our God. In the whych thyng
we be wozse then the heythen men, whiche
dyd order theyr lyuelode not to pleasure, but
to the health and strengthe of theyr bodyes.
ffor they consyderynge what excellency and
wozthynesse ther is in the nature of man,
dyd perceaue how foule a thyng it were to
floure in excesse, to lyue delyciously & plea-
sauntly, & how honest it were to lyue scarsly
measurably, sadly and soberly. The Apostle
monyshe vs .i. Thessaloni. v. of oure state
and condycion. We (sayeth he) are the chyl-
dren of lyghte and the chyliden of the daye,
let vs be sober: he byddeth vs not do so for .ii.
or .iii. dayes, but all the tyme that we beare
aboute

Of fastynge.

aboute thys body of synne. Who can here in
so greate diuersites of complexions prescri-
be measures and dayes? Every man kno-
weth hymselfe howe longe he hath nede to
fast, and what punysshment he nedeth to tame
hys fleshe wythall. Therfore we do not pre-
scribe dayly fastes as y^e Esseyes dyd, nor yet
wyth the makers of tradicions fastes appoin-
ted to a certayne tyme: but we exorte to co-
ntinuall sobernesse, and to se that y^e fleshe be
brought vnder, lest when the LORDE co-
meth, we be founde carelesse wythout any
thought. And after thys maner alwayes we
do exorte, moue, and dzyue, in season and
out of season the church and congregacion
of Christe, to a temperate lyfe, and to a faste
sempnge a Christen man, alwayes sauyng
the lyberte of a Christen man. But we do
refuse and caste awaye, that fulbellie and
drunken faste, as styngynge hypocryse, the
whyche we cast in Gods teth, euen as a me-
rite, and yet it maketh nothynge for the sub-
duynge of the fleshe, seynge that it beyng
proude by the bodily exercyse onely, regar-
deth not true holynesse. I wyl sende these
hypocrites vnto Esay the Prophete to the
liiii. Chap. where as they may learne suffi-
ciently what maner of fast God wold haue.

Thynke

Of fastynge.

Thynke pou (sayeth he) that I loue this manner of fastynge, wherby men at the prescript and certayne dayes chasten themselves, goinge wpth theyr heades wyrtchen down lyke an hooke, strewed wpth ashes, and clothed wpth sackclothe? Wylt thou saye that thys maner of fast, and that vpon thys or that appointed day is moze accepte to þ LORD? but rather euen contrary wylt, thys maner of fastynge do I allowe and loue: Forgeue thy detters wapped in shrewed bargayns, & louse theyr violent obligacions, set them at lyberte, whō thou dyddest caste in prison for det, and breake from them all maner of bondes & pokes, diuide oute thy meate & drynke to þ hungry and thyrsty, and the poore wayfarynge straunger leade thou home to thy house, tohan thou seyst the naked, cloth hym, and turne not thy face from thyne owne fleshe. Here thou seyst that the bodye in dede muste be chastised, but that outwarde punishment doth lyttell auayle, excepte thou ordeyn it to the fastynge of the mynde, that is, to abstayne from euell desyres and affections, and from couetousnesse and vnmeyercyfulnesse. And that ye maye faste after thys wyse, ye nede no choyse of meates, excepte the manner and cause of tarynge
of

Of the Dyfference of Dayes.

of the flesh requyre it. For thou dost abstepn and vsest very skarsely all maner of meate to the sustenance of thy nature: therfore thou mayest vse fysh or fleshe, whether thou wilt: how be it fysshes be a maner of flesh, as wytnesseth the Apostle .i. Corinth. xv. and Plini. in hys hystoꝛye of nature: lest ony playenge the Jewe, shulde wꝛench hys nose at thys.

¶ Of the difference of dayes.

The new learnynge.

The dayes be not equal and alike, some be holy, and the other not so. Wherfore þ son- daye is holy daye to all Chꝛysten men, to be hallowed in ydelnesse, lykewyse oure ladyes dayes, and the Apostles dayes, & other chosen of the church to kepe holy daye and to abstepne from labour: so that yf ony mā do ony seruilc or handlaboure, and worke in þ aforesayd dayes, he synneth. Wherfore yf ony man constrained by necessity do ony worke, ether at home, or abroad on the holy daye, he shalbe moze cruelly handled of þ bysshoppes, officiales, and curates, than yf he had committed aduowtry, or had pylled hys neyghboure wyth vsury.

¶ The olde learnynge.

Certayn

Of the difference of dayes.

Certayn dayes must be appoynted wher
vpon men must forbear fro handylaboure,
not that the daye shulde be halper and wor-
thyer in the whiche we mete together, but y^e
the inordynate comyng together shulde not
mynish the fayth in Chryste. And that we
maye heare the better, and more commodi-
ously the worde of euerlastyng health, and
maye receaue the supper of the LORDE, &
shewe to God wyth commune petition the
necessite and nede of the churche, and that
we maye praye together. Ther must nedes
be certayne dayes appoynted in the whiche
(whyle the busynesse of the soule is in hāde)
we muste abstepne from prophane and hous-
holde labours. Yet for all that we must take
hede lest we lese and destroye mens soules
wyth snares of commaundementes, & take
hede that we playe not the Jewes and ob-
serue dayes, as they obserued y^e sabbat daye,
and the feastes of the new Moone, agaynste
the doctrine of the holy gooste, (Gal. iiii.) as
though they were necessary to be kepte for
ryghteousnesse. For that were to cast awaye
the lyberte of saythe, and to turne agayne to
the weake and beggerly elementes and cere-
monyes, and to denye Chryste. The he-
bryes were commaunded to kepe the Sab-

E l.

bat

turne to 1993
According

Of Prayer.

not my hande made all these thynges? and all these thynges be made sayeth the LORD. On whom than shall I loke? euen hym that is of an humble and a lowly spzete, and stādeth in awe of my wordes. We haue the wordes of the father, and of the sonne, & of the place of prayer, the whych the holy goost spake, shall we not beleue the sonne whom the father commaunded to be herde? Math. xvi. And he dyd saye wyth an earnest affirmacion: Woman, beleue me, &c. I knowe that ther was in the olde law the arke of the conuenaunt, and the sumptuous temple of the LORD, where as the Jewes had the promyse of God .ii. Par. vii. Myne eares shalbe lysted vnto þ prayers of hym whych shall praye in thys place: for I haue chose thys place. But what shall we do now? seynge that Moses is gone, which was the seruaunt of the whole house of the LORD, & the sonne cometh Jesus Christ whych is the Apostle and the byshop of oure fayth & cōfession. Heb. iii. and that he is come to prepare the quicke temples of God, as a byshop of good thynges for to come, entrynge by a greater & more perfect tabernacle, not made wyth handes (that is to saye) not of mā's buyldynge, nother by þ bloude of goates and calues, but by hys owne bloude he entred once
for

Of Prayer.

for all into the holy place, and founde euertla
stynge redemption. heb. ix. he is gone that
gaue the lawe, and another is come in hys
rowme, by whom grace is geuen Jo. i. Aaron
is gone, for the true prest for euer after the
order of Melchisedech is come. To conclude
the fygure is vanished, because the tyghe hath
shyned. Than what nede we so costly & glo-
rious pompe of ceremonies in þ new testa-
ment? We dispraise not those buyldinges, to
the whych þ people cometh to heare þ worde
of God moze comodiously: but we dispraise
the abuse and the errour, namely, þ they kepe
no measure, and can neuer make an ende of
buyldynge & deckyng of such royal churches.
Exod. xxxvi. at þ comaundenient of Moses,
the cryer forbyddeth, that nother mā nor wo-
man shulde offer vp ony moze to þ buyldyng
of the tabernable: for the people offred vp a
great deale moze, than nede was. Now oure
cryers wpythout ende & measure requyre gys-
tes of the people to þ buildinges of temples.
Where doth Christ requyre in the new testa-
ment such ornaments of churches? & where
doth he appoynt such buyldynge to be made?
Comaunded not he vs to worship the father
in spzece & in verite? The whyche two wor-
des condēne þ whole tragedy of ceremonies.

E.iii. whych

Of prayer.

the chystened bels, organes, sacryngabels, spynge, ware cādels, the relikes of sayntes, pyctures, ymages, halowed vestimentes the sacrament of the altare, halowed altars in þe worshepp of sayntes, banners, supplications, the anoyntynge of the church, and the halowynge of the same, þe holy water, which euen the deuels be afrayed of, the presence of angels, for it is wyrtten Genesis xxviii. Thys place is terrible, & ther is a sure promys of hearynge, as it is iii. Reg. the. viii. Chap. that the LORD answered to þe prayer of Salomon: I haue herde thy prayer, which thou prayedest befoze me, I haue halowed thys place whyche thou haste buylded, that I may set my name there for euermore, and myne eyes and my harte shalbe there for euermore. &c. Also ther be certayne halowed beedes, and they be honged vpon the churche dozes, a certayne nombze of pater nosters and aues muste be kept, also ther be some prayers whych haue pardon longynge therto. Also we muste saye a pater noster every daye to oure owne apostles, and to the sayntes whych we haue chosen vnto oure selues, for deuocion.

¶ The olde learynge.

The

Of prayer.

The blessed Trinite is to be worshipped in euery place, Psalm.c.iii. O thou my soule geue thākes and blesse the **LORDE** in euery place of hys lordshippe. Chzist also sayeth Joh. iiii. The houre cometh and nowe is, whan the true worshippers shall worship the father in spzete and in truthe: for verelye such the father requyrez to worshippe hym. God is a spzete, and they that worship hym, muste worshippe hym in spzete and verite. Where as Chzist doth answer the Samaritane, arynge hym of the place of prayer, he sayeth: Woman, beleue me, the houre cometh (ye and he sayde that the houre was euen than) whan ye shall nother in thys mountayne, nor yet in Jerusalem worship the father. i. Tim. ii. sayeth Paule: I wyll that me praye in euery place lystynge pure & cleane handes, wythout wrath, arguyng or altercation. Alike wyse in the. vii. Chapter of the Actes where saynt Steuen checkynge þe blyndnesse of the Jewes, auauncyng the temple of Salomon, sayeth: But he that is hyst of all dwelleth not in temples made wyth handes, As sayeth also the prophete Esay. lvi. Heauen is my seate and earth is my foote stote, what house wyll ye buylde for me sayeth the **LORDE**: or what is my restynge place: hath

E.iii. not

*Turne backe to go 2 coffe
to 2 wood (not) one go top
on go coffe*

truma 10132
pide 682 in 203

Of difference of dayes.

bat daye, but whan the lyght came, the shadowe vanyshed awaye, so that it is not lawfull now for any man to ordein any lawe, or make synne, where scripture maketh none, and leaueth the lyberte. Collo. ii. Let no man iudge you in the parte of the sabbat daye. &c. Saynt Austen speaketh thus of the Sabbat daye in hys booke of true innocency: Seynge that the keppinge of the sabbat daye is taken awaye, the whych is shadowed by the vacacion and rest of one daye, he kepeth a perpetuall sabbat daye, that haupinge hope of the rest to come, geueth hymselfe to holy workes, and doth not boast in hys owne workes, as though he had receaued them of none other knowlege that he worketh in hym, the whyche euen in workynge is quyet and at reste.

Therfore saynt Jerom sayeth very wel, that in the new testament al dayes be equal, and lyke holy, and that euery daye is the holy day of the resurreccion, and that it is lawfull to fast alwayes & to eat the body of the LORD, and alwayes to praye. And the Apostle Ro. xiiii. wyl not that he shulde rashly be iudge the whych iudgeth the same of euery daye.

Those thynges that were commaunded or forbydden in the lawe, as concernyng dayes meates, clothynge, places and persones, or
out

Of prayer.

outward thynges, they were ordeined & layed
on mens neckes, for the tyme of correccion.
But now whan the grace of the Gospel doth
shyne, they vanyshe awaye, and lyberte ragge-
neth, where by we worshippinge God nomore
wyth certayne dayes prefixed, and wyth out-
warde workes, as y Jewes dyd, but in spete
and truth. For these ceremonies of the lawe
dyd belonge to the Jewes, and not to y Gen-
tyles. Actu. xv. Ye may se playnly. Math. xxi.
Mar. ii. Lu. xiiii. Jo. v. and. ix. how that Christ
the authour of our lyberte, dyd intreate the
sabbat daye. Therfore it were the byshoppes
dewty to put downe some of those holy days
the whych christen people haue no nede of: y
whych geue occasion to the people, both to
lese theyr mony and theyr soules.

¶ Of prayer.

The new learnynge.

We must praye at certayne houres, as
at mattyns, syxte houre, the thyrde, the fyrst,
at euensonge and at such other. And it is
made moze conueniently in churches hallo-
wed vnto God accorpyng to thys sayenge:
Blesse the LORD in the churches. &c. My
house shalbe called the house of prayer.

Ther be many thynges in temples, whych
steare by deuocion: as the maieste of the place

E.ii. the

Of prayer.

whych we thynke profytable and good for
prayer. ffor what helpeth to the sprete and
truthe of worshyping of God, such infinite
dyuerfite of vestimentes, belles, organes, &
songes of dyuerse kyndes? Yf those thynges
kyndle deuotion, & steare vp a mans mynde
to God, it were best that not only churches,
but also houses, townes, hye wayes & stretes
shuld be ful of pangling of belles, & be reple-
nyshed wyth ymages. The LORD requy-
reth the sprete & truthe, and we contrary wyse
shewe and set forth a carnal pompe, & solem-
nite of ceremonies, the whych is not onely
as greate as all the Jewes fashions and ry-
tes, but passeth them farre, bothe in nombre
and greatnesse, haupng in steade of y^e sprete
the fleshe: for the truthe, mooste coloured and
paynted ypocryse: for we spende the whole
dape wyth syngyng, sacryfisyng and mum-
lyng. We speake wyth tungen, but no man
preacheth, whych shuld speake vnto men, to
edifye, exorte, and to comforte. i. Corin. xiii.
The Apostle wyll speake. v. worde wyth hys
vnderstondyng, y^e he maye instruc & teache
other also, rather the ten thousand wth tungen.
We thondre out psalmes without vndersta-
ndyng for auantage & lucre, makyng a sound
wythout deuociō: & alas the word of God is
compe^l

Of prayer.

compelled to geue place to thys blynde seruice, & the ordinaunce of the Apostle also. We crye nowe a dayes as the Jewes cryed in tymes past: Jere. vii. The temple of **Y** **L** **O** **R** **D**, the temple of **Y** **L** **O** **R** **D**, the temple of the **L** **O** **R** **D** Gods seruice, Gods seruice, Gods seruice, trustynge in wordes of lyenge: where as all thys busynesse of ceremonies, is playne hyered geare for mony, that it maye be fulfilled that **Y** **L** **O** **R** **D** **E** sayd. Malachi. i. Who is ther amonge you that wyl shute the doores, & wyl kyndle myne aultare frely for naught: wherefore it followeth: I haue no pleasure in you, sayeth **Y** **L** **O** **R** **D** **E** of hoostes, I wyl take no rewarde of youre handes. Yf the tragedie and spectacle of ceremonies lyketh you so well, go to, let vs brynge home agayne the whole Jewyshe nesse, and y whole maner of worshippyng of y Jewes, let vs decke vp Aaron, let vs orden Leuytes, let vs kyll & offer vp shepe oxen, and calues: and euen let vs be circumcised wth the madde Jewes, and let vs loke for an other Messias, that maye brynge vs into the lande of Canaan: not by the power of the **L** **O** **R** **D** **E**, but of y worlde. Surely yf y moost costely and sumptuous worshippyng of God is Chrystes religio, in the whych holynesse consisteth: I graunte that I can not

E **v.** tell

Of bowes.

abpyde our vngodlynesse, whiche loke for those thynges by the workes of our lawe, & whiche only Christ geueth in fayth? Therfore it repenteth vs of our rechelesse vowe, & we desyre forgeuennesse of God, for our syn downe by our folyshe vowe, and we turne agayn to the lyberte, whiche Christes bloude gat vnto vs with a sure belese, and despenge & maysters and teachers of workes, the open enemyes of Christ, and we rather heare that sayeng of & holy goost: Gala. v. Stoude in the lyberte where wpth Christ hath made vs fre, & wrap not poure selues agayne in the pocke of bondage. As touchynge the places, whych they brynge out of the olde Testamēt for & mayntaynynge and stablyssynge of vowes, they make nothyng for the purpose: for that manner of bowynge pertayned vnto the Jewes, and now is put awaye as be sacrifices. Actu. xv. ffaythe in Christe maketh all outwarde thynges fre: nether doth & bondage of vowes and our lyberte agre. What nede many wordes? Dure vowes be wpythout fayth, and therfore they be syn. Now who wold be asfayed to leaue and forsaake synne?

Of counsels.

The new learnynge.

The

Of counsels

The gospell is diuided in counsels & commaundementes, we be bound to kepe þe commaundementes and not to despyse the counsels. The counsels be in the .v. of Mathew: to loue our enemyes, not to resist euell, not to serue in the court or law, to lende euery one that nedeth, and such other lyke. The which yf they were commaundementes, they were to heuy burchens for the newe lawe.

Thus saye the Parisians.

¶ The olde learynge.

We haue a counsel in þe gospell of luyng synge Math. xix. and. i. Corin. vii. But they that be in the synne of Math. they be no counsels, but preceptes: the which thyng is manifest by the circumstance of the text. For Christ dothe threaten the, whiche he wolde not haue done, yf he had onely counselled. he that doth threaten a payne, doth propound & set forth a law, and counselleth not. Moreover it is commaunded: Loue thy neyghbour as the selfe. That loue cōteyneth in it those thynges, whiche we haue spoken of. And lust is forbydden, and therfore be the aforesayde forbydden also. When Math. had rehearsed those thynges, which þe schoolmen reke amōg counsels, he sayeth by and by after: That ye may be the chyldren of your father, whiche
is

Of bowes.

Whome wyl promyseth that he wyl do oz kepe
some good thyng, to the whyche otherwys
he is not bounde, although he be bounde after
the vowe be made. There be.iii.principall &
substanciall bowes, that is: of pouerte, chasti-
te and obedience. He that is once made a re-
ligious man oz a preste, is bounde to lyue so
for euer, by hys vowe.

¶ The olde learnynge.

A vowe is a lawe (saye y scoole men) made
to perfourme such thynges as mē haue vow-
ed. It is playne what the holy scripture dothe
affirme and iudge of the law, and of the woꝝ-
kes of it. Now is man not iustified, oz made
ryghteous by the lawe and woꝝkes of Moses
law: how much lesse by the woꝝke of bowes?
whan as scripture vtterly refuseth and despy-
eth all mans tradicions, and God wyl not
be woꝝshypped wth lawes of mans traditi-
ons, Esay. xlii. Math. xv. Mark. vii. For on-
ly fayth in Christ doth iustifye, and not woꝝ-
kes what so euer they be, and sincere fayth
wyl not suffer mē to put confidence in theyꝝ
woꝝkes. In dede fayth byngeth forth woꝝ-
kes, because she woꝝketh by charite, but she
suffereth no man to truste vnto them wth
this vngodly opinion, that she shoulde be iusti-
fied by them, because that were to deny the
LORDE

Of vowes.

LORD & þ bought vs wþ hys precious bloud. Vowes are wont to be taken wþ none o-
ther opinion, thē that by them synnes shulde
be done awaye, and to deserue grace and re-
missio. of synnes: therfore sprynge they of
the ignoraunce of Christes religiō, and they
be playnly wycked, & therfore they be nought
and of no pryce. ffor even the scoole mē saye,
that those thynges be no vowes, whyche do
turne to þ damage oz hynderaunce of a mā's
saluation: seynge that a vowe hath the same
thynges followynge, whiche an oth hath, that
is: iustice, iudgement and truthe. To wyl
and desyre to be iustified by works, is to cast
awaye the grace of Christ: and that is to lese
the true healthe and saluacion. Therfore
these vowes that be so greatly boasted of, be
no vowes, and of no value, for thys short ar-
gumente of Paule, fearfull to all vowes
shal stande: Yf ryghteousnesse be of the lawe,
then Christe dyed in vayne. Gala.v. Ye are
gone quyte from Christe as many as are iu-
stified by the lawe, and are fallen frō grace
Gala.ii. We knowe that man is not iusti-
fied by the workes of the law, but by þ sayth
of Jesu Christ. Yf these thynges be sayde vnto
the Jewes, the whyche presumed to be iusti-
fied by the workes of Moses lawe, who can
abyde

Of prayer.

tell what is oure religyon. But yf Christ be
our LORD & master, & his doctrine be the
doctrine of the father, & truthe, & the waye,
then is the whole heape of cerem. yes no-
thyng lesse, than the worschyppe of God,
Where do we reade in þ gospel of hired pray-
ers, whych ye wyl let a man haue for mony,
& yf he geue no peny, he shall haue no pater
noster? where doth þ LORD allow byenge &
selling, choppyng and chaungyng in holy
thynges? As for those places whiche they
byng for the appoyntyng and assignyng
of a certayne place of prayer, euery mā may
se that they handle them without ony ma-
ner of iudgement, and wyth playne yгно-
raunce of scripture. It is euē of the same sorte
that they sayne, that the deuyl is afrayed of
holy water, as though he were not more a-
frayed at the syght of a Christen man, whom
the opntement of the holy gooste, hath made
holy, and is the tēple of the holy goost? And
as for that, that they byng for the halowynge
of beedes and the nombze of pater noster, as
the Psalter of our lady and such other, it
is more vayne, thē ony tryfles be in þ world,
and more folysh than the tales which olde
wytches tell in wynter nyghtes by þ fyze syde
Therfore we muste praye to the father of
heauen

Of vowes.

heaven thorow our **LORDE** Jesus Christ in spirite and truthe in euery place, that oure prayers be not bounde to places. For ether we go into our prey chambze, & shut & dore after vs, and pray vnto & father whiche is in secrete: or we pray in euery place after & lea- rnyng of saynt Paule, in the fyrst epistle the ii. chap. to Timo. For the whole world is the temple and church of God. The heauē and & heauen of all heauē are not able to receaue the **LORDE**, how much lesse then this church? Yf I ascend vp to heauen, (sayeth the royall prophete) thou arte there: Yf I descende and go downe to hell, thou art present. And God his owne selfe sayeth by Jeremy the prophete in the. xlii. chapt. I fill both heauen & earth. And the Apostle in hys preachynge to the mē of Athens, sayeth: God is not far from vs, for we lyue in hym, are moued, and be in hym. Actu. xii.

¶ Of vowes.

The new learyng.

Comme to the **LORDE** and perfourme it that ye vowe. Psalm. lxxv. Therfore we maye vowe, and we ought to geue it that we vowe: for ther is a lawe made of geupnge to them whyche vowed. In the. iiii. boke of the sentence. A vowe is made when a mā of hys owne

Of Matrimony.

is in heauen. Math. v. Lyketwysse also saynte Luke (after that he had rekened by these lawes) sayeth: And ye shalbe the sones of y most hyghest. Therfore they that do the not, shall not be the chyldren. Surely a counseller wolde not haue spokē after thys maner. Yee thus dyd Chrysostome, Austen, & Hilary vnderstande the wordes of Chyist. Then ys the LORDE comaunded all those thynges, why do we that be seruauntes, loose & breake the lawes of the LORDE for oure pleasure?

Of matrimony. The new learynge.

The fourthe degre of kynred stoppeth matrimony. There be. xii. impedimentes of matrimonye, whiche hynder mariage to be made, and lose it ys it be contracte, namely: erroure, condition, vowe, kynred, faute or cryme, the diuersite of woꝛshipping, power, bonde, honesty, ys thou be of affinite, ys thou be impotēt in redyng deuty. These hynder mariage to be made, & ys it be made, breake it agayne. Certayne thynges ther be whych hynder mariage to be made, but they lose it not ys it be contracte, that is: y tyme of not spousynge, and the saybydding of the church. Also a spirituall kynred is gotten by the sacrament of baptyme and confirmacion or byshoppynge, the whych letteth matrimony to

Of Matrimony.

to be, and putteth asunder it, & is made. It is
the order of subdeacon, deacon, and presthode
lette matrimony to be taken, and put it a
waue yf it is taken, because that the vowe of
chastite is toynd to those orders. Also, yf
ther be a deuozement, both the mā and the
woman must abyde vnmarrped.

The olde learynge.

Ther be degrees of kynne or consanguini-
tite and affinite red to be forbydden in the
xxii. of Leuiticus, namely: father, mother
stepmother, a natural syster, a lawfull syster
both of father and mother, cosyn, aunte of the
fathers syde & of the mothers syde, the wyfe
of myne vncle, the donghter in lawe, & wyfe
of my brother, stepdonghter, the sonne of the
stepson or stepdonghter, & syster of my wyfe
my wyfe beyng alyue. Here is forbyddē the
fyrst degree of affinite, & the seconde of kynne
or cōsanguinite: though the donghter or nefe
of my brother or syster is not rebened to be
forbyddē. Seyng that these be prouyded and
taken hede of, by the lawe of God, they must
nedes be honest, so that it were folysh hardi-
nesse for a man to put his decrees to & word
of God. Those thynges that be spoken of the
tymes that be boyde of spousals, and of the
forbyddynge of the churche, they be mans
innenciōs

Of Matrimony.

inunctions. And the spirituall kynred hath
no testimony in the scripture. Therefore yf
it both shyne & glyster wyth neuer so fayre
and goodly a lykenesse, we may as easely be
fysse it, as receaue it. Why doth not holy
fraternite let mariage, by & whych we are al
knyt together in Christ? They be my bre-
thren and my systers as many as confesse
Christ. That & order is a let vnto matrimo-
nye, it is nothyng els but false speakyng
through ypocrisyse. For yf matrimony be a sa-
crament, (as they saye) I can not se why holy
order can not suffer & holynesse of matrimo-
ny. Mariage is honourable, as the holy goost
wytnesseth Heb. xiii. And they thinke that the
holynesse of matrimony is contrarie to the
holynesse of order, the whych thyng & Apost-
le neuer knewe. 1. Tim. iii. Tit. i. Where he
wyl that a byshop shulde be the husbande of
one wyfe: and. ii. Timo. iiii. He calleth it the
learnynge of deuils yf ony man forbyddeth
matrimony. 1. Cor. vii. He sayth not only it is
better to marpe than to burne, but he com-
maundeth openly in thys maner: For the a-
uoydynge of fornicacion, let every man haue
hys wyfe. Who is that every man? is it not
manifest that mariage is ffe to all mē whych
haue not the gyft of chastite? Saynt Jerome
sheweth

Of Matrimony.

sheweth a cause, why in the .ix. of the Actes.
Christ called S. Paule a chosen vessel: na-
mely, because he was the storehouse of p^r law
and of the holy scripture. And agaynst Ioui-
nian he sayeth: I will brynge forth Paule p^r
Apostle, whome as ofte as I reade, I thynke
that I heare not wordes, but thonderynge.
But they whych defende the fylthy synge ly-
uynge, despyse the thonderynge of thys chose
vessel, as the barkynge of a dogge, and they
thynke that he that is wpythin orders, syn-
neth deadly yf he mary a wyse. God the fa-
ther dyd orden mariage, the sonne dyd com-
mende and honoure it wpyth hys presence &
wpyth his sp^ritt miracle, the holy goost pronou-
ced it honourable, Paule the seruaunt of Je-
su Christ forbyddeth not byshoppes & deacons
to be married: And they whych boast them of
the Gospell, nombze the mariage of prestes a
moge deadly synnes, as a prophane and vn-
holy thynge, the whych the holynesse of or-
der can not suffer. Why beleue they not at
the leeste the sentence of holy fathers? for
Theophilactus vpon the .viii. chapter of Ma-
them sayeth. Learne here that mariage hy-
ndereth not a man from vertue, for the prince
of the Apostles hadde a mother in lawe.
furthermore we do allowe no deuorcement,

ff. ii. but

Of Matrimony.

but in case of fornicacion, as Christe saith
Math. xix. Where as it is lawfull for the vn-
gilty after the deuozcemet to mary agayne:
the whyche thyng myght be easely done yf
the man aduouterer or the woman shulde be
kylled, after the lawe of God. Deute. xxii.
Now they tary both vnmarrped the whych is
a deuozcement rather in name and in worde
than in dede. The terte of Math. xix. is ma-
nifest: (Whosoever forsaketh hys wyfe, but
only for fornicacion and marryeth another,
he commytteth aduoutry.) For thys clause
that is put betwene: (except it be for fornica-
cion) declareth and ruleth the whole sentēce,
that yf ony fornicacion do chaunce in þ meane
season, he that forsaketh the woman aduoute-
rer and marryeth another, he being vngilty,
that he commytted none aduoutry. And why
do not we in such cases, go rather to the scrip-
ture, that is inspired of God, than to those
wyters of summes? seynge that the Apostle
ii. to Timo. the. iii. Chapter saith that the
scripture is profitable for correccion and tea-
chyng.

¶ Of Bysshoppes. The new learnynges
A Bysshop is of hyper authorite thā a simple
prest, and hath the reseruacion and keepynge
behynde to hym of certayne causes: for the
hyper

Of Bysshoppes.

hyper that the degre is, the greater and more
is the power. And thys new learnynge wynneth
at and overseeth the popye and pryde
more than worldly, of them whych call them
selues the successours of the Apostles, and
preach not the worde of God, the whyche is
the moost worthy hye office in the church,

The olde learnynge.

Whan ther rose a contencion amonge the
disciples, whych of them shulde be thoughte
greatest amonge them, Christe sayde: The
lordes of the Gentyles haue domination o-
uer them, but it shall not be so amonge you.
Where as Christe wolde haue taken cleane
out of the disciples myndes the desyre of ho-
noure. For of oure LORD and mayster dyd
not come to be ministred vnto, but to mini-
ster and serue other (as it is Math. xx.) howe
muche lesse shall it become seruauntes, to
swell and be proude wth worldly desyre of
honoure? The whych thyng the Apostle tea-
cheth playnly. 1. Cor. iiii. So (sayeth he) let a
man reken vs as ministers and seruauntes
and disposers of the secretes of God: he say-
eth ministers and seruauntes, and not lordes
and prynces of the worlde. So in many
places of hys Epistles, he calleth hymselfe
A. iii. an

Of Bysoppes.

an Apostle, and the seruau[n]t of Iesu Chri[st],
and not a prince. And Roma. the .i. chapter.
I am not ashamed of the Gospell of Chri[st],
for it is the power of God vnto saluacion to
all that beleue. i. Corin. i. he sayeth: That
he was sente to shewe glad tydynge[s] and to
preach. And. ii. Corin. ix. he beyng remem-
bered of hys vocacion, sayeth: Wo be to me
yf I preach not the Gospell. Farthermoze,
Chri[st]e whan he was aboute to sende forth
hys discyples into þe whole worlde, he made
no difference of the power of the Apostles,
but sayd vnto them all, Mat. the last: Teach
ye all people, & so forth. And Marke the last:
Go ye into the whole worlde, and preach the
Gospell to all creatures. Luke in the laste he
maketh them a lyke wytnesses of the Gospel
Johan. xx. he sayd equally to them all: Take
ye the holy goost, who so euer synnes ye re-
myt, they are remytted. &c. Where is ther
here ony keepinge behynde of certayne cau-
ses, and that great difference amonge þe mi-
nisters of the worde? Yf the wyrtynge[s] of the
fathers lyke you so well, reade what saynt Je-
rom doth wyrite of thys matter, vpon þe fyrst
chapter of the epistle to Titus, whose wor-
des I wyll saythfully rehearse here: A preste
(sayeth he) and a byshop be all one. And be-
fore

Of Bysoppes.

fore that (by the entremet of the deuell)
studies of dyuersyte arose, and that it was
sayd amonge the people: I am Paules man,
I holde of Apollo, I am Peters man, the
congregation were gouerned by the com-
mune counsell of prestes. But by Iptell and
Iptell, that the plantes of discencion myghte
be plucked vp by the rootes, all the care was
deuolued and brought vnto one man. Ther-
fore lyke wyse as the sentours and prestes do
knowe that they be subdued and vnder hym
that hath rule ouer them, by the custome of
the church: euen so þe bysoppes shulde knowe
that they be greater than the prestes, more
by custome, thā by the truth of the ordinaunce
of God, and that the churche oughte to be ru-
led of them altogether a lyke, followyng Mo-
ses, whych whan he had alone the power and
rule ouer the chyldren of Israel, he chose thre
score and ten persones, wyth whō he myghte
iudge the people. Where is here Goddes
lawe, whych the bysoppes boaste vpon for
thepꝛimacye? Doth not saynte Jerome
playnly graunt, that thys difference and in-
equalite is not of the lawe of God, but of
custome? And whan he had declared the gyf-
tes and qualities of a byshoppe rehearsed of
S. Paule, he requyꝛeth learnynge in a byshop
¶.iii. also

Of Ceremonies.

also. This place (saith he) maketh agaynste them, which geue theselues to sloggysheesse, podelnesse, and to slepe, and thynke that it is an offence, yf they reade scripture, and despyse them as bablers & vnprofytable, whiche are occupied in the lawe of the LORD both daye and nyghte, not takynge hede, that the Apostle commaunded euen learnynge also, after the rehearsynge of the conuersacion of a byshoppe.

¶ Of Ceremonies.

Men reken that Ceremonies haue the name of a towne in Tuscya called Cerete, and by ceremonies we meane the worshippynge of God, but outwardly.

¶ The new learnynge.

The Ceremonies whiche oure fathers ordered, must be kept, and not chaiged; they are the worshippynge of God. The religious men, and rude prestes do defende the ceremonies (what so euer they be) so styfly, as though holynesse consysted and stode in them only. For we haue sene in these tymes the holpe orders contende and stryue wpyth vnstauncheable hatred amonge themselves for ceremonies.

Of Ceremonies.

The olde learnynge.

We maye not swarue nother to þe ryghte hande, no: to þe lefte hāde, but we must walke in the kynges hye waye. Dure lyfe is in that case, that we can not be withoute ceremonies. ffor we be not angelical spretes, but men: & as longe as we lyue in thys visibyle woꝛlde, in the pꝛeson of thys body, we muste nedes haue difference of woꝛkes, of places, of offices, of tymes, of persones, & of other thynges. ffor we be (as the Apostle sayeth. Romano. xii.) many membes, and one body, & not haupyng all one acte or office. But after that the lyght of the gospell is come, & followed the shadowe of the lawe, we shulde vse very fewe ceremonies, as we haue baptyme & the supper of þe LORDE, after the ordinaunce of Christ in the new testament. ffor we vse (as we be alwayes redy to the woꝛst) to set much by ceremonies, and to conceaue a vayne opinion and confidence to be iustified by them, yf they be perfectly done: and yf we leaue them vndone, we conceaue a folysh feare, (that is) of every hande a noughty conscience. Therfore lest we shulde swarue awaye from the pyꝛche of true holpnesse, let vs take saythe and charite vnto vs, as the

Of Ceremonyes.

rulers and gyders of ceremonies, in the
whych if they were done, they myghte be
done godlye. Before all thynges we muste
take grate heed and diligent prouision, lest
ceremonyes hurte and destroye the heade &
the roote of oure religion, whych is fapth in
Christe. fapth and belefe in Christe is only
oure ryghteousnesse, whych woz'eth after
warde by charite, the whych if it continue in
safegarde in the lyberte of the sprete, ye maye
lyue and be occupied in the ceremonyes of
the churche wythout any blame. foz he that
is iustified by fapth, kepeth ceremonies, lest
he shoulde offende those that be yet weake in
the fapth: not as necessary to ryghteousnesse,
but as a teachyng and byngyng by foz
weaklynges, beleuyng stedfastly, that all
those outward thynges be fre vnto vs tho-
rowe fapthe, and that we owe nothyng to
any body but only loue. Rom. xiii. By this
rule the Apostle beyng conuersant amonge
his brethren, wythout the peoparde and the
losse of conscience and fapth, was so fre by
sprete of fapth, that foz all that he made hym
selfe an vnderlyng and a seruaunt of al mē,
and was of all fashon, to saue some at the
lest. He had knowlege, but he knewe that
knowlege dyd swell, and charite dyd edyfy.

Of mans traditions.

1. Corinth. viii. and. ix. he graunteth that all thynges be lawfull vnto hym, but that all thynges be not profitable: that all thynges be lawfull, but all thynges do not edifye. And he dyd follow those thynges whiche belonged vnto peace, and to edifyinge. We wyl followe this Apostle, not geuyng our lyberty to the occasion of the fleshe, but in seruyng one another by charite. Gala. v. There muste the ouerseers and ministers of the church be monished, that they vnlade the congregacion, holden downe wth so many ceremonies and lawes, that almoost the condeicion and state of the Jewes were more tolerable, then the state of Christen men. Nowe is it not onely foolysheesse, but also wyckednesse that Christen men shuld steyne among themselves for ceremonies (I can not tell what,) whose bage is charite, and not ceremonies. Job. xiii.

¶ Of mans traditions.

The new learnynge.

There is a canon or a rule, the whiche maketh equall the constitucions of Popes and bysshoppes wth the Gospell, and it affirmeth that the Gospell can not be well upholden,

Of Ceremonies.

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whych if they were done, they myghte be
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oure ryghteousnesse, whych woꝛketh after
warde by charite, the whych if it continue in
safegarde in the lyberte of the sprete, ye maye
lyue and be occupied in the ceremonies of
the churche wythout any blame. For he that
is iustified by fayth, kepeth ceremonies, lest
he shoulde offende those that be yet weak in
the fayth: not as necessary to ryghteousnesse,
but as a teachyng and brynnyng vp for
weakynges, beleuyng stedfastly, that all
those outward thynges be fre vnto vs tho-
rowe faythe, and that we owe nothyng to
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Of mans traditions.

The new learnynge.

There is a canon or a rule, the whiche maketh equall the constitucions of Popes and bysshoppes wth the Gospell, and it affirmeth that the Gospell can not be well upholden,

Of mans traditions.

Wholden, excepte the statutes and ordinaun-
ces of the fathers be kepte, as Leo the .iii.
sayeth in the .xx. distinction in the Chapter.
De libellis. All thynges that be necessary to
be knowen to oure saluation, be not expres-
sed in the canonicall scripture, but the holy
goost after that the scripture was wyrt-
ten, dyd shew many wholsome thynges vnto
oure forefathers. Johan. xvi. I haue many
thynges to saye vnto you, whyche ye can not
beare at thys tyme. And those thynges that
were in practyse than, are not now all wyrt-
ten, but euen geuen from one to another as
by hande, and are come euen to oure tyme,
as Damascen in a sermon of the dead wyrt-
teth, that the memozy of faythfull dead men
came vnto vs from the Apostles tymes.
Mozeouer Paule taught the people (that he
purchassed vnto Christe, whan he was wyth
them) many thynges, the whyche were neuer
wyrtten. Also he that heareth not y church,
let hym be counted as an theythen & a publi-
cane: therfore she may make lawes and con-
stitutions necessary for mans saluatiō. Also,
that is necessary to saluacion, whose trans-
gressyon is deadly synne, but the ordinaun-
ces of the churche be such, the fyrst is proued
by Abbas in the proemy or peface of the de-
cretales.

Of mans tradicions.

cretales. And in the fyrst chapter. Of cōstitu-
ciōs, he allegeth Calderine, Johā Andreas &
Thomas de Aquino. And for thys purpose
maketh the text in þ chapter. Quo iure p. viii
distinction, where as it is wyrtē that þ brea-
ker of the tradicions of the churche synneth
deadly, because that also the positive law bin-
deth in matters of cōscience, ergo they bynd.
Here vpon Johan Wapre wryth greate pryde
and dysdayne sayeth in the. iiii. distinction the
iii. q. To thynke that he that breaketh the cō-
maundementes of the churche synneth not
deadly, is an erreure.

The olde learnynge.

Mathew the. xlii. Chapter the heauenly
father maketh his onely begotten sonne doc-
tor and teacher of þ churche, sayenge : heare
hym. And he put hys wordes in his mouth.
Deuternomp. xlii. he sayeth : And I woll
be a reuenger and a punyssher of thē whiche
refuse the learnynge of thys doctoure. He
whiche sayeth Johā. vii. My doctryne is not
myne, but his, whiche sent me, that doctor is
the euerlastynge wpsome of the father, the
waye, the lyght, the truthe, whom we beleue
stedfastly that he bothe wolde and dyd geue
vnto

Of mans traditions.

unto his church, not botched, clowted, or vn
perfecte and vnstable learnynge, but soude,
perfecte, and vunchaungeable, to the whiche
nedeth nothyng be put to, as an addition:
for those thynges that are necessarye for to
be knowen for mans saluacion, be contay-
ned plenteously in the canonically scripture.
Sometymes the Apostles spake and treated
vpon the kyngdome of God, more plenteous-
ly in speakynge, then it is wyrtten in booke,
yet for all that, as for the summe of the sen-
tence and doctrine, they preached none o-
ther thyng, then the gospel, whych we haue
wyrtten: so that those thynges whiche per-
teyne vnto a Christen mans lyfe, must be
learned of no wher els, but of the byble, that
is of the new testament and of the olde. For
all scripture, geue by the inspiration of God
(sayth the Apostle. ii. tim. iii.) is profitable to
teachynge, to improue, to informe, and to in-
struc in ryghteousnesse, that the mā of God
maye be perfecte and prepared to all good
workes. The why do we thrust in the chur-
ches handes þe lawes of men as necessarye to
Christes religion? I do not speake here of þe
civyll lawes, I know that the lawes of secular
power are to be kepte for þe conscience sake:
for they hau: they: strength of Gods lawe:
Roma

Of mans traditions.

Rom. xlii. I speake of the decrees of men,
wyth the whych they wolde bynde mens con-
sciences. farthermore the Apostle in the .ii.
Timo. iii chapt. prayseth the holy scripture
with a great verdit and praysse, sayeng: The
holy scripture may make þ wylle vnto health
thorow sayth, whych is in Christ Jesu. Who
dare set thys tytle before hys constitucions:
that they may make you learned to saluati-
on? Thys honour is only due vnto the holy
scripture of God. farthermore, yf ther were
ony thynges shewed our fathers a. 1500. year
ago by the holy gost, the whiche were not
knowe (in tyme of þ flouryng of the church
that newly dyd spryng vpp) to the Apostles &
to the church, they be ether necessary to sal-
uacion, or not necessary. Yf they be not ne-
cessary, but ordered for the tyme, why is a
mans conscience bounde wyth them? Yf
they be necessary, ether ther is an other way
to saluacion now, then was in the primitive
churche, or els they were al damned that de-
parted before that reuelacion: for they knew
not the thyng that was good and neces-
sarye to theyr saluacion. The whiche
thynges, seynge that they be þ moost wayne
that can be and foolyshe, and that the same
maner of iustifyenge and saluacion is now,

Of mans traditions.

that was than, and was than, that is now
why make we those thynges necessary, that
be not necessary? And why set we so lytel
by the lyberte of the Gospel, that we had as
leue our dreames, as the moost holy gospel?
We do not reiect and refuse the cōstitutions
and ordynaunces of byshoppes, whych were
not the conscience, but pertayne and be pro-
fitable for the cōmune peace and tranquill-
ite of mē's conuersacion only, we despy and
reiecte those lawes, in the whych ether they
cōmaunde oz forbydde vnder payne of deadly
synne, wythout the lawe of God. Only god
ought to raygne in the conscience, in whose
hande peculparly be mens soules. The A-
postle calleth hym the aduersarye of God,
whyche gorth aboute to syt in the temple of
God, and boaste hymselfe as God. ii. Thessa-
loni. ii. And. ii. Corin. iii. We be the mini-
sters of the new testament, ministers of the
spete & not of the letter. What auayle mā's
constituciōs to iustificaciō? Yf ye say, that
they prepare to obey God the rasyer, I an-
swere? Ther is nothyng that can prepare
the mynde to kepe the lawe of God, oz fasthō
it, but onely the grace of God. The Apostle
Gala. i. pronounceth accursed, not only man
but also an angell of heauen, þ̄ durst preache
another

Of mans traditions.

another Gospell than Paule preached. Yf
it be the power of God to saluacion, of all þ
beleue, why do we myngle and ioyne oure
chaffe wpyth so great a power? And in þ spyrte
to the Corinchians the.iii. Chapter: Other
fundacion can no man laye, thā that whyche
is layed, whyche is Jesus Christe. Yf no man
oughte to put ony thyng to Moses lawe,
Deute. xii. why shoulde we adde and put vñ
to the Gospell ony thyng? seynge euen La-
meracensis a scoolentan, calleth it the moost
perfecte lawe and ryghtest, and the straght-
test in preceptes. Why do we not leaue oure
lawes, and followe the busynesse that Christ
appoynted. Wath the last: Teach all people
to kepe all thynges what so ever I haue com-
maunded you? We be ministers and ser-
uauntes of Christe, and disposers of the se-
cretes of God. Now is it requyred of the ste-
wardes or disposers that they be foude fayth-
full. These priuities and mysteries be the
articles of oure faythe of the Gospell, the
wysedome of the crosse, the knowlege of
grace gotten by Christe. Let vs preache
these thynges for the healthe of the people
of God, and let vs not abuse our power the
whyche the LORD gaue vs to edespe wpyth, &
not to destroye. i. Corint. the. xiii. Chapter.

G. i. The

Of mans tradicions:

The Canon or rule that maketh the ordinaunces of fathers equal with the Gospel, is openly ungodly & wicked: the whyche even our adversaries can not receave, if they knewe the canon of the scripture. To be short, sayth wherewith a righteous man lyueth is conceaued, taken, and drawen oute of the canonical scripture, and not of the decrees of the fathers, as saynt Austyne wittenesseth, in the nyth booke of the cytie of God the. xliii. Chapter. Than wherfore shulde I receave it as an article of my faythe, that whyche the scripture inspired of God hath not? I am commaunded to proue and trye spretes whether they be of God or no: the whych lyberte of iudgynge all doctrines by the scriptures, no man wyl take from vs. The wordes of saynt Ihon in the. xvi. Chapter stablyshe nothyng mans tradicions: for God dyd fulfill hys promesse at Wytsonday whan he sent the holy goost, and led hys disciples into all truthe, the whyche before that tyme they coulde not beare. Who wyl denye that the memory and remembraunce of those that be departed dyd come from the Apostles vnto vs, seynge that saynt Paule the fyrste to the Thessalonians the fourthe Chapter commaunded the Thessalonians, that

Of mens traditions.

that one shoulde comforte another, wth the
woorde of the resurrection of the deade in
Ch^riste. But nowe that we maie answer
to the^r rhetoricall argument, where in they
reason, that by the breakynge of the ope-
nynge of the churche, a man spinneth deade
in, we answer: that the knowlege of some
is by the lawe. Roma. iii. The Apostle spea-
keth of Gods lawe, and not of mans. Al-
wayes vnderstande I of mans lawe that is
clere or whole mans lawe, the whych assa-
eth to bynde mans conscience: and I moued
by the scripture, thynke that a mans consci-
ence nother oughte, nor can be bounde wth
mans constitution: for we are endued wth
a libertie whych we wyl vse, the whiche li-
berte is the libertie of the conscience. i. Corin-
th. iii. All thynges be poures, whether it be Paul
ether Apollo, ether Cephas, whereby we
vnderstande that nother Paul, nor Cephas
hath authorite to bynde mens conscience,
where God doth not bynde. The fyrste to
the Corin. the. xii. chapter. Be ye not made
seruautes of men. Colos. ii. Chap. You beyng
deade wth Ch^riste, why be ye holden still
wth decrees? And for the moost parte suche
constitutions be contrarie to the wordes
and dede of the Apostles. But as Gerson

Of mans traditions.

heareth wytnesse in the seconde leccion of
the spirituall lyfe the .viii. corollary: It is not
in the popes power, nother in the counceils
power, nor in the churches power to chaunge
the learnynge geuen and taught of the euan-
gelistes and of Paule. After Gaspen
Satzger dyd se thys in the defension of the
constitutions of the churche, the whyche o-
penly and playnly graunteth: that the lear-
nyng that is wythout the scripture, though
it be good, yet bynderh not by Gods lawe.
And it is no maruayll, for only Christ ought
to raigne in mans conscience by his worde,
whyche onely maye saue and condempne.
Hathew the .x. Chapter. Feare not them
whyche can kyll the bodye and not the soule,
but feare hym whych can cast both body and
soule in euerlastynge fyre. Truly yf they can
make a constitution and commaunde it byn-
der payne of deadly synne, they maye kyll the
soule, but the trueth of the Gospell is other-
wyse. The sentence of Ezechiel is pro-
nounced agaynst them in the .xiii. Chapter.
Wo be to them that make bolsters vnder
the heade of every age, to catch soules yf they
myght kyll soules whych dye not. How doth
the scoolemans learnynge of the power of byn-
dunge of mens constitutions agre wyth it sette
sepynge

Of mans traditions.

kyng Thomas graunteth playnly, that the
comaundermentes of the positive lawe bynde
more wth the intent of the lawe maker, thā
wth the wordes of it: so that he is more to
be receyued as a preache of the commaundment
that dothe agaynst the intent of the lawe-
maker, than he that swaureth from the letter
of the ordinance of the lawe. But the in-
tent of the maker of the positive lawe is not
that his preceptes shoulde be alwayes kepte, be-
cause that many impedimētes may chaunce,
in the whyche it is not expediente to kepe that
lawe, yee somtyme the keepinge of the pre-
cepte were donable. Wherefore in every pre-
cepte of the positive lawe, the excepcion of a
reasonable cause is admytted. Nowe put the
case that there is a lawe that a man shall not
eate flesh on the frypape, & that a prest shall
not haue a wyfe. Here the intent of the law-
maker is to bynge to goodnesse. But it chaff-
ereth yf we kepe those lawes, that ether the
dyberte of a chresten man be in jeopardy, or
we offende agaynst Gods lawe. In this case
the positive lawe byndeth not, for the intent
of the lawmaker is not to kyl any man, or to
geue any occasion to breake Gods lawe:
But seynge that it can not be satisfied and
fulfylled, doubtlesse it remytteth and looseth

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those thynges that it shold decreene. And yf the
chauce any reasonable cause of breaking
such a tradition, it wyl pronounce the tras-
gesser aspyled and cleare, and not rashed
but what more reasonable cause is ther, than
auoydynge of deadly synne, or the trouperie
of conscience? Paule was content so to cha-
stise his flesh, that he wolde neuer eate flesh
rather than to offende his brother.

**¶ Of Councils and labors made by a great
multitude of byshops gathered together**

The new leapinge.

Yf the authorite of Councils be despyed,
all thynges in the church shalbe douteful and
uncertayne, for the heresyes that were once
condemned in p^r councils shal come agayne.
Therefore is it not lawfull vnto a private maⁿ
to affirme or teache any thyng agaynst the
councils. For the council is gathered to-
gether in the name of Christe, it is ruled by
the holy gooste, and therefore it erreth not, so
that the constitutions of the councils be the
constitutions of the catholyke church, in whom
the council doth represente. But those thyng-
es that the church ordeineth, are as well to
be obserued and kepte, as the Canonikall scrip-
ture. Neither is it needfull that the council

Of Councils.

adde oꝛ put testimonies of scripture to hys
determinaciōs, seynge that the Apostles and
the Elders dyd not stablyshe the fyrste coun-
cell holden at Jerusalem wꝛth scriptures.
Actu. xv.

¶ The olde learnynge.

Thon in the fourth Chapter of hys fyrst
Epistle wyddeth proue spzetes whether they
be of God oꝛ no, therfore is it lawfull for
Christen men to iudge the sprete of councils
for they saye that the holy goost is authoꝛ of
the counsell. What rule shal we haue I pray
you to proue and tꝛpe spzetes besyde the
worde of God? Thys, seynge that it is sure,
true, seuen tymes purged, and a candell in a
darke place, shalbe a touche stone to proue
and to tꝛpe all learnynge of men by. Yf the
holy gooste doth rule the councils, and the
same sprete of truthe taught the Apostles e-
uery truthe, and yf the Apostles dyd pꝛeache
that and gaue it vnto vs, it followeth that the
constitutions and the councils muste agre
wꝛth the learnynge of Christe and the Apo-
stles, that is, wꝛth the holy scripture: for the
sprete of God differeth not from hymselfe,
he is symple & hys learnynge is symple. But
seynge it is openly known that the councils

G.iiii. haue

Of Councils.

hath decrees contrary to holy scripture, and
also to the holy goost. Who wyl forbide vs
to doute vpon suche constitucions of coun-
cels? The Apostles learnynge wyl that a
bysshop shulde be the husbande of one wyfe:
Ther is a councell that forbiddeth bysho-
pes the vse of holy matrimony: what au-
rite is hre? The doctrine of Paule is
the Gospell and the lawe of God, the which
oughte not to be chaunged, seynge that it
both threaten death and cursynge euen to
the angelicall spretes, yf they durst brynge
ony other Gospell. But note yf they orden
and determynethose thynges whiche be con-
trary to the scripture, who wyl denye but
they may erre? I haue not sayde thys to de-
spyse the councils that be councils in dede,
but we set God aboue the councell. For we
graunt accordynge to the promyse of our sa-
ueour that Christe is present in the congre-
gacion, the which is gathered in the name of
Christe, but we graunte noman power and
authorite to decrea orden ony thyng in the
church of God agaynste the scriptures. We
receaue no man that cometh in his owne
name Ihon the. v. chapter and that speaketh
not of the father, but of his own selfe. Besyde
this, the scripture geueth no greater power
to a

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to a generall counceill, than to .ii. or .iii. gathered in þ name of the Lord & the which congregation hath authorite to excommunicate hym that rebelleth and is stubburne and an openspinner, but it hath no authorite to make preceptes, & to thrust them into mens consciences that be free. If athermore the scripture hath prophesied, that false doctoures shulde come in the latter dayes, in þ name of Christ the which shall deceaue many men, sayinge: I am Christ. The which moost earnest warning of oure saueoure not without a cause maketh vs more ware & circumspecte, þ we shulde not beleue euery spere. In dede these be goodly and glorious names: The church The counceill, To be gathered in the name of Christ: but Christ & the Apostles haue warned vs, that those thynges alone shulde not moue vs, the whiche dyd describe these latter dayes with so horrible colours, þ it is wonder men can not perceaue these thynges. Martin in a certayne counceill: where as were .lxxvi. byshoppes settinge, taught wronge of the baptysme of heretikes, and for þ moost parte all the byshoppes of Africa, Numidia and Mauritania erred with hym. Yf it be so that the counceils erre aboute the sacramentes of the church, who can safelpe

G. v. without

Of counceils

wythoute jeopardie from hence forth beleue
the counceils, makynge lawes wythoute scrip-
ture? Moreover, thesame thynges maye
chaunce (we do not doute) to greate and gene-
rall counceils, that haue chaunced vnto the
particular and prouinciall counceils. And su-
rely, I thynke and holde that then all thynges
shalbe more donesfull and vncertayne, whan
the authorite of the worde dothe fayle: the
whych oughte to be sounde and vndespiled.
For the churche gaue not authorite to the
worde, but the worde gaue authorite to the
churche. And whan þe congregacion beleueth
the gospel, it is safe, and the hereses whych
in tymes paste were bannysed awaye and
quenched, they were quenched wyth the
swearde of the sprete whych is the worde of
God. Trulie heresy is plucked vp by the roote
none other waye, then wyth the worde of
God and wholsome learnynge. Therefore the
Apostle wyll that a bysshop shulde be sensed
and harnessed wyth wholsome learnynge, þe
he maye overcome them that resyste and
fyghte agaynst hym. But the case that the coun-
cell dyd orden any thyng wyth out scripture,
by and by wyll Gerson, and learned and ho-
nest men wyth hym saye: We muste beleue
more the sayenge of one man sensed wyth
the

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the authorite of canonikall scripture, then to
the declaration of the Pope or the generall
councell. I passe over here the manifest say-
enge of Innocentius in cap. Cum uenerab.
De excep. that is to wite. That no prose is
to be admytted agaynst the scripture, but all
thynges shuld be holde wpythout dout. here
vpon it followeth, that it is not lawfull for
councell to charge the congregation wpyth
any thyng wpythout the consent of s^c scrip-
ture. And the councell of Ierusalem decreed
nothyng wpythout scripture, boastyng and
avauncyng the holy goost only. For besyde
the worde of Amos the. ix. Chapt. all other
thynges had strength of the scripture, & not
only of the wyll of many. For the Apostles &
seniours commaunded that the people shulde
absteyne from those thynges, that were of-
fendyd vnto Idols, from bloude, fro strangled,
and from fornicacion. The chiefe and the
summe of the matter was: That a man shuld
be iustified not by the workes of the lawe,
but by grace, the whiche ryghteousnesse of
fayth, longe tyme ago was approued wpyth
the wytnesse of the lawe and the prophetes.
Romano. iii. Furthermore, yf the Apostles
dyd sufficiently teache by the authorite of
the holy goost, that maner of iustifieng an
vnyghteous

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brighteous man, why dyd they that came af-
ter deuse and ymagen other wayes of iusti-
fyng? For those thynges that they called
necessary, were not necessary for righteous-
nesse, but for charite. For the occasions of
fallynge of the weaklynges were to be appoy-
nted. To be shorte, it that the Apostles deter-
mined, they myghte upholde & proue by scrip-
ture. As concernynge it þ was offered vnto y-
doles, it is playne ynough: for they had it in
Deuteronomy that the brother shulde not be
hurte or despyed. Dure brother is despyed, if
we geue hym an occasion of fallynge. They
dyd knowe it was lawfull to eate all meates
that were to be sold in the shambles, and that
to the cleane all thynges are cleane, that all
thynges are lawfull, but all thynges are not
expedient or necessary, and that ther was no
thyng of it selfe commune or vncleane, but
they wolde not that they brother shulde be of-
fended, for whome Christe dyed. Furthermore
Exod. xxxiii. it is clearly commaunded the
Jewes that they shulde not eate of þ thynges
that are offered vp, the whiche obseruacion &
keppynge (seynge that the lawe stonde so styf-
ly as yet in the Jewes hartes) without offen-
dyng coulde not hapstely be taken awaye &
be contemned. Genesis. ix. the eatynge of
bloude

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bloude is forbydden, the same also is forbydden: *Leuitici. vii. xlii. and. xix.* The *LORD* is commaunded to abstayne from strangled *Exod. xxi. and. Leuiti. xxi.* Whoredom, fornicacion are forbydden *Deutero. v. and. xlii.* The counsell had at Jerusalem myght haue ben strengthened and stablyshed wth these places of scripture, the which made the Jewes that they coude not yet enioyne the lyberte of Christ wth an whole and a sounde conscience. Wherefore the lawe of charite commaunded that the offendynge of our breth^{re} shoulde be auoyded. Let oure councils defende the^r constitucions wth scriptures, or let them commaunde those thynges that be grounded vpon the scripture: let them haue a respecte to the auoydynge of offences. Let them laye nothyng vpon mens neckes, but those that are necessary, after the same waye that they were necessary whiche were ordeined of the Apostles at that season, and no mā shal wthstande them. Therfore breth^{ren} I beseeke you for the mercy of God (for here we do not intreate of landmakers. or of frayle thynges, but of soule health) take hede and loke vpon the thyng that in all poyntes is the greatest of all other, set all affections and troublynge of poure myndes asyde, and wepe the mat-

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Let truly & sincerely. Let no man seeke those
thynges that be hye, but those that be Jesus
Christes. Let no man rate, snatche, & speake
agaynst hye brother. I haue a cōscience also,
I thynke worshipfully by the fathers and the
councils. I do not despise the prophecies or
interpretacions of scripture, but before all o-
ther thynges I loue and regarde holy scrip-
ture as the only treasure of the congregacion.
The scripture is of greater authorite (sayeth
saynt Augustin) then all the capacite of mā
wytt. Yf it had be sufficient vnto vs, to haue
holy men, excellynge both in wytt and in lea-
rynge to rule the church or congregacions
what neded it to orden þe canon of scripture?
Yf they onely make decrees of outwarde thyng-
es, in the whyche we haue lþerte, why do
some charge mēs cōsciences wpyth these thyng-
es, and so lade them that they commaunde &
beate in as diligently, yee a great deale more
diligently mans lawes, then the moost holy
lawe of God?

¶ As for me selfe wyttyngly & wyth my wyll
I deceaue no mā, nor I wyll affirme or holde
nothyng, whyche is disagreynge to the worde
of God, and the catholyke congregacion. So
earnestly moue I to the worde of God, that
yet I wolde not þe occasion of fallynge shuld be
geuen

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geuen, the which specially doth sprynge (as
thys tyme is) of the traditions of men. And
I do not study for all that, & I myght utterly
destroy ceremonies, and the statutes of the
fathers: but I do geue warnynge as it was
my duty, that ther is greate difference be-
tweene the keepynge of ceremonies & mans
traditions, and the ryghteousnesse of God:
& that ther is a certain righteousnesse which
muste be earnestly looked upon, that we may
knowe after what fashion mens consciences
shulde be stablyshed & made stronge agaynst
the gates of hell: and in what thynges true
penaunce & amendynge of our lyfynge doth
stande. In the meane season for & keepynge of
peace and charite I moue & exhorite to kepe
the ceremonies and traditions of the church
and the fathers, where as they hynder not
the study of true holynes, or haue no blame
or faute. Onely I moued that we shuld not
thynke, that all the strength of holynesse dyd
stande in despyrnyng or keepynge of ceremo-
nies. Yf any man wyll confute it that we
haue wrytten, wythout the bytternesse of
enuye: let hym handle the matter as it were
wyth his brother, and not wyth his enemy,
for we be ready to confute wythout stubborne-
nesse, & to be confuted wythout any anger

Of counceils.

or stomake at all. Yf that I be thought to any man, more haply and styzed than the mystry and seruite of y^e worde can beare, let hym not be angry wth me, but wth the whyche ouercome me wth they^r deuelysh and vngodly ouerseynge and wpykynge at abuses and errours. They graunt playnly that there be maruapulous great abuses in the churches: but they amende them not, where as they be so ofte warned of them, both in season & oute of season: the whiche they know well ynough to be the seide of discorde, pestilence and destruction of true holynesse. But let vs leaue alone this kynde of men, whyche be not seruient in the sprete, and wolde to God y^e they sayde not wth the vnpsema, in they^r hartes: Ther is no God. Psal. xiii.

Welbeloued brother I haue drawen oute this geare after a rude fashon not gatherynge together all thynges whych myghte haue ben spokē (as it doth appeare) for this matter, but oute of a greete heape I toke a fewe thynges here and there, but I wyl treatē vpon these matters in oure commune places

more at large. The grace of

Christ be wth the.

Amen.

¶ The ende of the olde learnynge and newe.

To the christen reader.

That thou mayest the better under-
stande (good reader) the articles
of ffre wyll, ffaith, Good workes
and of Desertes, whiche in this
presente boke be treated vpon, I shal here bref-
ly shew what God doth and hath done for vs,
and what we agayne ought to do for his sake
as they that be thankfull of the benefytes re-
ceaved of hym. And fyrst wyl I declare y^e ma-
ner of iustificacion, remission of synnes, and
saluacio, whych in scripture are al one thyng
of whome it doth come & to how many thyn-
ges it is applyed.

Fyrst it is applyed vnto God, for Paule
sayeth Rom. viii. It is God that iustifyeth
or maketh ryghteous. &c. And Rom. iii. That
he onely myght be ryghteous and the ryghte-
ous maker of hym, whiche is of the ffaith
on Iesus.

Secondarely it is referred vnto Christe
Actu. iiii. sayeth Peter: Ther is none other
name geuen vnto men vnder heauen, in the
whiche we shulde be saued. Roma. iii. sayeth
Paule: Without deservynge are they made
ryghteous or iustified, euen by his grace, thro-
we the redempcion that is done by Christe
Jesu, whome God hath set forth for a mercy
seate thorow ffaith in his bloude, to shew the
h. i. rygh-

To the chylsten reader.

ryghteousnesse that auayleth befoze hym. ac.

Thyrddly it is applyed vnto mercy. Tit. iii. Not of woꝝkes oꝝ dedes of ryghteousnesse whyche we wrought, but after hys mercy he saued vs Roma. viii. Therfoze whan God wolde shewe wꝝath, and to make hys power knownen, he brought forth wꝝth great patyēce the vessels of wꝝath, which are ordeyned to dānacion, that he myghte declare the ryches of hys glōꝝy on the vessels of mercy, whyche he hath prepared vnto glōꝝy, whome he hath called ac. Jtē. i. Pet. i. Blessed be god & the father of our LORDE Jesus Chꝝst, whyche accordyng to hys great mercy hath begotten vs a gayneto a lyuely hope.

ffourthly it is attributed vnto hys election. Ephe. i. Accordyng as he hath chosen vs by hym, oꝝ euer the fundacion of ꝑꝛ
was layed, that we shulde be holy and wꝝthout blame befoze hym in loue. Joh. xv. I haue chosen you, and ordeyned you, that ye go and bꝝyngge forth frute. ii. Tim. i. God hath saued vs, and called vs wꝝth an holy callyngge not accordyng to oure dedes, but accordyng to hys owne purpose and grace.

ffyfthly it is attributed vnto grace. Ephe. ii. By grace are ye saued thozowe fayth, and that not of youre selues. Gala. i. I mar-
uayle

To the Chyristen reader.

Maye that ye are so soone turned from hym
that hath called you in the grace of Chyrist.
Tit. ii. The grace of God that bryngeth sal
uacion vnto all men, hath appeared.

Firstly it is assigned vnto the worde.

Joh. xv. Now are ye cleane, because of the
worde, which I haue spoken vnto you. Esa. lv.
As the rayne and snow cometh downe
from heauen and returneth not thither a-
gayne, but watereth the earth, maketh it frut
full and grene that it maye geue corne and
breaue vnto the sower: So the worde also
which cometh out of my mouth, shall not turne
agayne voyde vnto me, but shal accomplysh
my wyll, and prosper in the thyng wherunto
I shall sende it.

Seuenthly it is ascribed vnto sayth, as
Ro. iii. I speake of the ryghteousnesse before
God, whiche cometh by sayth on Jesus
Chyrist. And Ro. iiii. vnto hym that beleueth
on hym that iustifyeth the vngodly, is sayth
constituted for ryghteousnes. Ro. v. Because that
we are iustified by saythe, we haue peace w
God thorow our LORD Jesus Chyrist.

Eyghtly it is attributed vnto good wor
kes as Jac. i. Ye see than, how the deedes a man
is iustified & not of sayth. These places are
so manifest (notwithstandynge the comune o-
pinion

To the Christen reader.

pinion) that sayth only iustifyeth, & I am sure
it troubleth no smal nōbre of people: & perad-
venture it maye astony even them, whiche
counte them selues well learned. For it is a
great thyng to brynge y^e old & wylly fore to
a lease. Yee it is euen a new thyng vnto y^e
proude Pharises to saye, that good workes
are not meritorious to obtayne heauen by:
for hetherto haue they founded & vnderprop-
ped the church with nothyng so greatly,
as with this opinion. What hath abused fa-
styng more thā therby to obtayne heauen?
For fastyng after theyr own choyssyng, they
left y^e true fast, that God requyret & cōmaun-
deth. Esa. lviii. & zach. vii. What caused more
abuse of y^e supper of y^e LORDE, thē to vse it,
that is the remembraunce of the benefyte &
sacrifyce for our synnes, for a net & hooke to
gather & catch mony with: sayenge that it is
a worke meritorious, & a sacrifyce for rede-
myng of synnes. Somtyme were none cho-
sen prestes but such as were endued wth such
gyftes as Paul requyret in a byshop: now
y^e the B. of Ro. kingdom requyret many fa-
uourers & adherētes, & that purgatory may
be swept and kept cleane, the which is no of-
fice for such Lordes as byshops be, therefore
y^e Ihon lacklatyne shall suffise for that of-
fice

To the chryſten reader.

ſice well pñough, and maſſe ſhalbe made a ſa-
crifice to pouurge and clenſe pylgatoꝝ, purga-
toꝝ ſhulde I haue ſayd. **LOꝝDE, LOꝝDE,**
oꝛ once our eyen, & we maye ſe þ blaſphemy
done to thy holy bloude. Now wyll I go to
your conſciences ye that boalt ſo greatly of
good and meritorious woꝝkes: I requyre you
by the anſwere, that we ſhall geue at þ great
daye: **Wyd Peter** that was pꝛince of the Apo-
ſtles (as ye ſaye) euer ſaye maſſe foꝝ þ deade,
ether hymſelfe oꝝ by other? ſhewe here vpon
ony autetikal cronicle, oꝝ hys owne wyꝛtyng
yſ ye can not, than graunt that it is an inue-
ction of poure owne, ergo a lye and a thyng
that ſhall petyſh wyth your dayes. Yf Gods
mercy ſhulde be bounde to ſende ſoules to
poure purgatoꝝ, and at poure maſſyng a-
gayne to releaſe them, than were Chꝛiſte no
Jeſus, and God no father, but a ſeruaunt of
yours, and contrarꝝ to hys owne woꝝdes &
doctrine. I leaue therfoꝝe your newe erron-
ous doctrine, and wyth the olde teachers
geue God humbly gloꝝy. What cauſed moꝝe
the abuſe of honouryng of ſayntes: whyche
dꝝenge in charite, are ioynd wyth vs in cha-
rite, and therfoꝝe as true members of one
bodye, ceaſſe not to praye wyth vs, ſo that
woꝝshippynge theyꝝ pictures & ymages, we
v.iii. rather

To the Chyristen reader.

rather blasphemē God, whych hath forbydde
suche maner of worshyppe, than worshyp
them. But lest I be too tedious vnto the (good
reader,) therfore wll I do my diligence to
expresse the pyth of all thys matter in fewe
wordes:

God the father thoroꝝ & loue that he had
to his sonne Chyriste Jesu, dyd caste hys mercy
vnto vs, whych were sonken into the depth of
synne and pytied vs, & of his mercy and pitye
he chose vs that we shuld be holp & wythoute
spotte in hys syght. And to them that he chose
he instilled the grace of hys sprete, and sent the
the worde of heath whiche they receaued tho
row beleuyng it: and thā come they to the fe
lyng of the goodnesse of God, and of verry
loue are ready to fulfyll what soeuer God cō
maundeth them: and loke how much they be
leue, even so much they worke. And though it
be true that we be iustified in Chyriste before
the fundacions of the worlde were layed, yet
is that only knowen to God, and we haue no
felyng of it vntyll fayth come. And euen as
God cometh downwarde, (for he thoroꝝ
Chyriste had mercy on vs, and of mercy dyd
chose vs before we were, and than after we
come into this world instilleth grace thoroꝝ
his sprete, & than sendeth vs hys worde, whych
the

To the Christen reader.

the sprete causeth vs to beleue, and worketh
faythe in vs, from whence all good workes
flowe) euen so do we go vpwarde, and by my
fayth do know surely that God hath sent me
hys worde & grace thozow his sprete to cause
me beleue it and therfore conclude y he hath
chosen me, and hath mercy vnto me thozowe
Christ his only sonne, whych is the image of
the inuisible God spyst begottē befoze al crea-
tures. Nowe is my dewtye agayne whan I
haue and perceaue this goodnesse of God the
father & his sonne Iesus Christ to me warde
that I stonde not styll and let his grace be va-
cant and ydle in me: but (accozdyng to the
sprete y he hath poured in me, and the grace
that is geuē me, to vse hys gyftes accozdyng
to hys wyll and commaundement) to procede
from vertue to vertue, as from step to step,
alwaye appoachynge oure lounge fathers
kyngdome nearer and nearer, where he syt-
teth and raggneth worlde wythout ende. To
the whych brynge vs he, that wyll all man-
kynde to be saued. Amen.

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